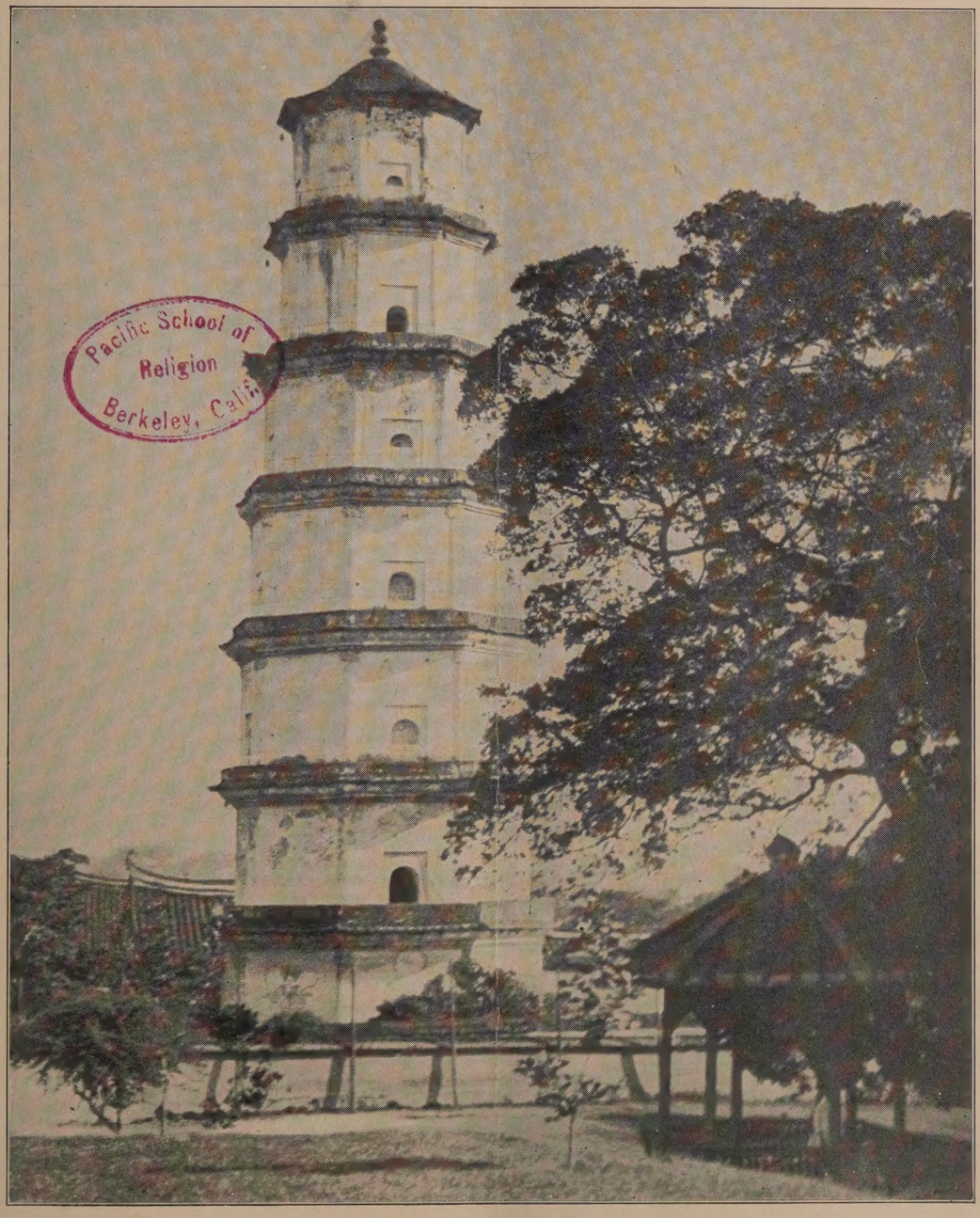
THE MISSIONARY HERALD



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HELPING ALONG A GOOD THING

A BEGINNING has been made in a co-operative movement with the *American Missionary* and *Congregationalist* and we trust that it is only a beginning. The combination offer advertised elsewhere in these columns will be pushed throughout the year and as much longer as returns may justify. We plead for the success of the experiment. Increasing the reading public for our periodicals will mean new spiritual vitality for our churches in their great task for America and the world.

For those who are particularly interested in placing the *Missionary Herald* where it will meet a long-felt want we suggest the creation of a *Herald* Fund, the income to go toward sending the magazine to those who cannot subscribe for it. Pending the establishment of such a Fund we shall be glad to receive whatever our friends can spare for the sharing of the *Herald* with others.

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CONGREGATIONALISTS CALLED TO PRAYER

One hundred men and women of our Congregational Churches, gathered to consider the unmet spiritual needs of countless thousands, are staggered by the reports

Of open doors unentered,
Of inviting tasks laid aside for lack of funds,
Of the fruit of work once thought fruitless,
And the failure of human promotion alone to produce adequate giving.

We are also encouraged by reports of remarkable progress under difficult conditions, and by the spirit of unity and coöperation among our workers.

We are led to make this humble and heartfelt

DECLARATION OF DEPENDENCE

and to summon our fellow ministers and missionaries, our leaders and members everywhere, to join with us in the renewed practice of prayer.

We believe our task is too big unless we utilize the resources which lie in prayer.

We believe there is danger of too much reliance on organization, and that more prayer is imperative in all our plans.

We believe that when Christ said "Pray ye," he realized not only the urgency of the harvest, but the primary process for reaping it.

We believe there is immediate and critical need for us and for our churches to say, "Lord, teach us to pray."

We believe that in prayer there are hitherto unused and unmeasured assets for enabling us to meet all our responsibilities.

We therefore undertake for ourselves and urge upon all our fellow-workers

That "first of all prayer be made *for all men*";

That prayer be offered for our *secretaries and superintendents* and all who are charged with official responsibilities;

That church members pray constantly for their *pastors*;

That missionaries on the field pray for the *churches and workers at home,* as we likewise pray for them;

That all of us — officials, pastors, people — *make a new and practical study of the prayer life of Jesus* and of his great servant Paul.

Prepared by a committee consisting of Rev. Ernest Bourner Allen, D.D., of Illinois, Rev. Allen A. Stockdale, D.D., of Ohio, and Rev. Carl August Voss, D.D., of Pennsylvania, and unanimously adopted by the Commission on Missions of the National Council at its annual meeting in Chicago, January 20, 1927.

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

THE TURN IN THE TIDE

PERHAPS the most encouraging sign of the times is the resort to prayer on the part of our leaders. There is, as some one has put it, "a deep movement underway which touches all denominations, and is steadily preparing, in our busy, hurrying, materialistic America, a true seed of vital, spiritual religion that will later bear rich blossoms and ripe harvest."

For some time this movement has been powerfully felt in England, especially in missionary circles. It seemed to usher in a new era last July at the Rattvik meeting of the International Missionary Council. It crossed the sea and took firm hold upon the recent Foreign Missions Conference at Atlantic City. It has swept along in its tide our own leaders in this common missionary enterprise, as the Call on the opposite page testifies. And, too, groups of ministers gathered in Prayer Retreats are being formed quietly but surely. Not in years has there been such an earnest purpose to test the primacy of prayer in the progress of the Kingdom. The tide seems to have turned. If so, we are bound for spiritual achievements far beyond all previous thought or plan.

In this connection, we must call attention to the significant words of Dr. Charles C. Merrill, the recently elected secretary of the Commission on Missions. They formed the most impressive part of his address before the Commission at Chicago on January 19. We print them in special form on this page. They follow his statement that he did not know anything that would be worse for a denomination, or worse for a single church, than to get into the habit of contributing its missionary money in a kind of matter-of-fact way; that money contributed to missions ought to be the expression of Christian conviction and passion, and that perhaps we of the Church "unconsciously and almost inevitably" were putting our trust in organization and method. To him religion has a method of its own, and the danger, indeed the unavoidable outcome, is that if we do not promote religion in accordance with its own appropriate method, we shall lose our religion altogether.

Those who have been bearing the burden of the missionary end of our common enterprise can well take heart over this turn in the tide.

DR. MERRILL'S OPENING MESSAGE

We are in the midst of a shift from a religion of authority to a religion of the spirit, and no one of us can ease the meaning of that shift. I suspect that most of us are only in part freed for the religion of the spirit. If this be true of us, how much more is it true of the mass of the people in the churches and in the country.

Now while this transition is taking place, while we are getting our bearings again, and are, if you please, once more driving down our stakes, it is imperative for us to **understand** *once more* **experimentally** *the value of* **prayer.** *We have been engaged in thinking through from the intellectual standpoint the problems of our religion. The prevailing preaching in Congregational pulpits today is probably of an intellectual cast, or else it is of an ethical cast. For along with our effort to think through the problems of religion we have been making a more resolute effort, perhaps, than any preceding generation to apply our religion to the life of our day. But in the midst of doing these things one fears that we have allowed the life of that personal contact with God which comes through prayer, and which was so marked a feature of the earthly life of Jesus, to be submerged and lost.*

One wonders sometimes why those of us who are so concerned that the ethics of Jesus shall be followed in our generation, are not equally concerned that what gave dynamic to the ethics of Jesus in his personal life, namely, the fact that his personal contact with God was so keen and vital, and that he took to prayer so often and at such supreme moments, is not equally stressed.

If we, who are charged with responsibility for the conduct of denominational affairs, are in the right sense of the word men and women of prayer, if our pastors are men of prayer, if the rank and file of our churches shall learn once more to pray, there is no question about the future of religion in our time. We can safely think deeply about religion because we will have some religion to think about. We can safely go to the limit in applying religion to the life of the day because we will have some religion to apply, and because we will have the spirit in which the ethics of Jesus may be applied.

I can conceive of nothing that will tend to assure more really the right attitude toward missions than the habit of **praying daily** *for definite missionaries or for definite men who are leading in our missionary work.* ***Alongside of prayer as a means of saving religion in our day we must put missions.*** *That is to say, a Christianity that is essentially missionary may be radically liberal on the intellectual side and radically liberal on the ethical side, but it will not essentially go astray.*

PRAYER AND THE FOREIGN MISSIONS CONFERENCE

As our readers know, several hundred representatives of the various foreign missionary boards of America and Canada meet every January to discuss the problems common to all, and to gain inspiration for better teamwork at home and abroad. This year most of the time of the conference was given to a reappraisal of the conference, an examination of the functions and duties of its Committee of Reference and Counsel, and a close scrutiny of the budget for the ensuing year. The conference seemed to take on a new lease of life, and it is the hope and expectation that through it the Boards will go on to greater and even better coöperative effort.

To many of us, however, the most memorable moments of the conference did not cluster around the debates or speeches or votes. Rather were they the periods devoted to the subject of prayer and to prayer itself in behalf of the "eight objectives" suggested by the Rattvik Meeting last July. The Service of Prayer prepared by Dr. Patton was repeated on two successive evenings, and considerable heart-searching resulted in the use of his syllabus on the Cultivation of Prayer for Missions, which contains such questions as these:—

In the personal life, to what extent do we undergird our work with Prayer? To what extent do church members generally engage in prayer for missions, or ministers engage in private prayer for this enterprise? In the local church, to what extent are missions and missionaries remembered in the public worship of the church? should we encourage prayer-groups apart from public meetings? should we utilize Retreats for Prayer? are the churches seeking in definite ways to develop the prayer-life of the people? And in Board meetings and conferences, do we pay sufficient attention to prayer? How may prayer best be stimulated and guided? What can we do to develop prayer interdenominationally and internationally, and to encourage prayer on the mission field?

Here again one felt the "deep movement under way which touches all denominations, and is steadily preparing, in our busy, hurrying, materialistic America, a true seed of vital, spiritual religion that will later bear rich blossoms and ripe harvest." The Church of Christ seems to be entering upon a new era of spiritual achievement. The moral need of the times is driving her to her knees.

FOR LENTEN SERVICES

For general use during Lent or for some special Lenten meeting an adequate supply of the Service of Prayer arranged by Dr. Patton for use at the Foreign Missions Conference is in hand. This service contains an Act of Worship for leader and people, Prayer for Spiritual Revival with Response, a suggested Silent Prayer, and a Prayer in Unison. Its use requires less than half an hour. It is adaptable to women's missionary meetings, church schools, young people's religious gatherings, and to the regular Sunday services.

Write to Harvey L. Meeken, Agent, 14 Beacon Street, Boston, enclosing a check or stamps. Price, $2.00 per hundred, or three cents per copy, prepaid.

ACTING SECRETARY SMILEY

Miss Helen Calder, Corresponding Secretary of the Board in the Home Department, has been granted a year's leave of absence by the Board for a well-earned rest in England and on the Continent. She sails on the 24th of February. Her place will be taken by Miss Carolyn D. Smiley, of India, now at home on furlough.

Miss Smiley is a native of Winchester, Mass., where she now resides. After a year in Middlebury

Miss Smiley

College, she went to Mt. Holyoke, graduating in 1912. She also studied at Simmons. Receiving appointment by the Board in January, 1916, she joined the Marathi Mission in October of that year, and spent over eight years of hard but rewarding educational work, both at Ahmednagar and at Satara. She has also studied first hand the work in Japan, China, Burma, Java, Ceylon, Egypt, and Constantinople.

During her furlough Miss Smiley has been in constant demand as a speaker. She has had exceptional openings in women's clubs through her impersonations of Indian characters. With her missionary background, her wide travels, her educational ability, and her capacity as a speaker, she will prove of real constructive value to the Board at this time.

Courtesy of Mrs. E. C. Cronk and "Everyland."

Friendship Dolls for Japan

In March comes Japan's Doll Festival, and thousands of Americans are to share in the festivities through their little silent but expressive representatives. How far our great gift of dolls will go toward convincing the Japanese people that there is a friendly side of America not shown in the Exclusion Act is not yet clear, but certainly the experience has been a rich one for our own young people and children. We fancy that they have an "interest" they never had before.

ANN HASELTINE BRADFORD

ANN HASELTINE JUDSON (Mrs. Adoniram Judson), one of the members of the first group of missionaries sent out in 1812 by the American Board, died at Amherst, Burma, October 6, 1826. The boys and girls of the First Church of Christ, Bradford, Mass., where Ann grew up, have been observing the centenary by reviewing her story, and the young people of the Haseltine Club have given a play depicting the stirring days through which she became known as the Heroine of Ava.

What more natural, then, than that they should vote overwhelmingly for *Ann Haseltine Bradford* as the name for their friendship doll? The church has had the Osaka, Japan, Neighborhood House as a project this year, and the school asked that the doll be sent there, where Miss Alice E. Cary, a sister of their minister, is a head-worker.

The Church School took a special offering for the doll in October. When the dresses had all been made and the outfit was ready, the committee arranged for two receptions—one in the afternoon for the children, and the other in the evening for the adults.

Several old Bradford dolls were on exhibition, some being over a hundred years old. One of the boys traced the route which Ann was to take. One of the girls read the letter which she was to carry. Mrs. Otis Cary, for many years in Japan, told of the girls' doll festival which is held each March in Japan. The Mothers' Class of the school served refreshments suggestive of the Orient.

Thus Ann Haseltine started off once more from her Bradford home for a new mission of friendliness. And this was her letter of introduction to the friends in old Dai Nippon:—

Dear Friends in Japan:

Here she is. A doll for you. We have enjoyed dressing her, packing her trunk, and arranging for her ticket across the Pacific. We hope that you will enjoy becoming acquainted with her.

She comes from Bradford, Mass. Bradford is a part of Haverhill, which you may find upon your map of the United States. Haverhill is the birthplace of one of our great American poets—John Greenleaf Whittier. Bradford has one of the oldest girls' schools in our country. It is also the place where the American Board, which has sent Christian friends to Japan and other lands, was started. A great stone on our Common reminds people of this fact. We make women's shoes in Haverhill, and some that your doll wears were made in one of our shoe factories.

The doll's name is Ann Haseltine Bradford. You can guess why she is called Miss Bradford. The rest of her name is that of one of our honored women. Ann Haseltine was a Bradford girl. She attended our church, and was one of the first American women who went to share her religion with others. Burma became her home. Royalty, nobility, and the common people had great affection for her. She did some brave deeds during a dangerous period in Burmese history. We call her the Heroine of Burma's old capital city, Ava. Her story has been written, and if you are interested in it we will gladly send it to you.

Ann Haseltine Bradford will take our place at your Dolls' Festival next March. We wish that we might attend, for stories about it have interested us. Since we cannot, she will tell you of our regard for you, for Japan, and for your life. May she express to you the hope that friendliness between our countries may increase and always prevail.

THE WORLD WINDOW

By C. H. P.

Apotheosis of Sun Yat-Sen

According to *The China Weekly Review*, a movement is under way looking in the direction of the apotheosis of Sun Yat-Sen. All newspapers published in Canton have been ordered to insert his last testament regularly beneath their titles. In the same city the theaters and cinema establishments are required to exhibit his portrait before the beginning of each performance. The Department of Education in Hunan has issued the following instructions, which are being accepted by several Christian institutions in that province:—

1. A memorial service for Sun Yat-Sen must be held during the first hour on every Monday. At this meeting the will of Sun Yat-Sen must be read and a patriotic address delivered.

2. A portrait of Sun Yat-Sen must be hung in all schools, and the Kuomintang flag, a square of blue sky with a white sun, all on a field of red, must be used.

3. In teaching Civics all teachers must make use only of the material found in the most famous of Sun Yat-Sen's books.

Now See What You Have Done!

Bishop McConnell, in a recent address, said that he had visited churches in America where people had declared to him, "We refuse to give any more money toward missionary work in China because the Chinese are ungrateful. They want to run their own churches and put the missionaries out!" The bishop, in characteristic fashion, made it clear that this desire to take over the control of their own churches is a distinctly Christian and democratic symptom. It is, indeed, the thing that always happens when Christianity is really getting a hold on the lives of men and women. It is the sort of thing we ought to want, and expect. The following statement of Dr. Hu Shih, the leader of the so-called Renaissance Movement of China, in a recent address to missionaries, seems to bear out the bishop's opinion:—

The present social movements agitating the people of China are the product of the Christian missionary teaching and are but signs of a day of great things for China. Do not be discouraged at the so-called anti-Christian movement. This thing is your own product. It is a sign of the awakening of China, for which you have been working and longing. Don't be discouraged by these things. You wanted an intellectual awakening and you have it. You missionaries have trained the people for the new ideas. Even your opponent is influenced by you —if he had not learned of your work, he would not have been your opponent. You were the pioneer in this great movement that is going on in China.

Ecclesiastical Self-Determinism in India

Four years ago the Anglican bishops in India, anticipating developments in the direction of self-government, began of their own accord to insist on the necessity of far-reaching reconstruction in the organization of the Anglican Church in that country. The proposed bill for bringing this to pass secures to the Church freedom to elect its own bishops, to determine its own statement of belief and methods of worship, and to manage its own affairs. The bishops of Calcutta, Madras, and Bombay will, after the death or resignation of those holding these offices, cease to be appointed or to be paid by the Government. Thus will be done away the possibility of such a condition as was described by a newspaper a few years ago, when bishops and curates took their orders from the head of the Ecclesiastical Department, who was a Hindu, but obliged to submit to the discipline of the Viceroy, a Jew, whose initiative was doubtless somewhat restricted by the prejudices of his chief (Lloyd George), who was a Baptist—strange channels for the authoritative grace endowing the Anglican Metropolitan of an Indian Church. The English-speaking section of the church will be under the same episcopal control as the vernacular-speaking, but may use the Book of Common Prayer to which English residents are accustomed.

Dynanodaya, from which the above information is obtained, notes that the plan to change the title "Church of England" to "Church of India" is inconsistent with the fact that "of every twenty-three Indian Christians only two belong to the Anglican communion."

Military Training in Japan

The opposition of Japanese students to compulsory military training has led Mr. Okada, the Minister of Education, to change the name to "cultural training." This does not make it any more acceptable to the students. They also strongly object to the Minister's attempt to prevent them from studying or discussing social problems. "Okada must go" has become the slogan of the agitation against him. In the *Boston Transcript* a correspondent says that in the recent intercollegiate oratorical contest he was "surprised to observe how frequently the contestants quoted Christian writings, although most of them were representatives of Government schools. The prize-winning oration, 'Peace in the Pacific,' was an eloquent plea for application of the principles of Christianity in all countries bordering on the Pacific."

The Pan-Asiatic Congress

The Pan-Asiatic Congress recently held in Nagasaki was not wholly harmonious. Some of the Chinese insisted on referring to the "Twenty-one Demands" and to other acts of Japan that they considered to show a lack of friendliness. A Korean, whom the Chairman prevented from speaking, finally rushed to the platform, seized the Chairman by the collar, and gave him a good shaking. After that, even the pro-Japanese Koreans absented themselves from the Congress.

Among the resolutions adopted were those favoring a trans-Asian railroad from China to Angora, the establishment of a pan-Asian bank, the construction of a common language for all Asia, the establishment of a Pan-Asiatic League to coöperate with the League of Nations, and an attempt to secure the friendship of such white nations as will sympathize with Asia's desire to attain political, cultural, and economic freedom.

The Mayor Attends

When the new religious law of Mexico was promulgated, the mayor of a certain city in the State of Morelos undertook to suspend the service of the Methodist Episcopal Church because it was being held in a private house and not in a chapel. The Mexican Methodist pastor replied that that was the habitual place of meeting, and that according to the law it was therefore the church. "And more," added the pastor, "the law requires the mayor to keep watch of the places of worship, and as we are now in our meeting and you are the mayor, we invite you to come and see what we do and hear what we say." "Very well," said the mayor, and he remained.

The result was that he left so pleased with the meeting that the next Sunday he took his whole family. They were all converted, and in immediate testimony to their faith, were baptized. He is now a faithful witness to the truth, and is constantly inviting others to attend the services.

Shall White and Black Play Tennis Together?

In Johannesburg much criticism has been directed against an ex-champion tennis player because he, although of European blood, played a game with a person of mixed black and white descent. Perhaps feeling was the more intense because the colored player was victorious. The President of the Tennis Union absolved the white man from blame on the fine distinction that the contest was "an exhibition and not a match game." While in favor of encouraging the game among non-Europeans, he feared that the Union could not encourage matches between white and colored people, "as the feeling in this country is too strong" to make these advisable. Another European, who but for an injury would have played in the place of the one that did, declared that he could see no objection to such a contest, "provided that it was not a public occasion and no charge was made" for seeing it.

Prohibition in South Africa

Peculiar conditions affect the problem of temperance legislation in the Union of South Africa. The policy of the Union has been that of prohibitory laws for the aboriginal people; but these do not apply to the so-called "colored people" of mixed races, nor to the laborers coming from India, who use a crude cane spirit. Strong drink is working much evil among both of these classes. The growing racial consciousness of the natives, and their objection to having laws that apply only to them and not to others, is increasing the difficulties attending this system of partial prohibition. A writer in the *Congregational Quarterly* (London) claims that the European community is eminently sober, but argues that it must ultimately accept the sacrifice of previous rights as a small price to pay for the preservation of a sober and prosperous South Africa.

Glimpses

Mustapha Kemal Pasha has given orders that any woman who publicly criticizes his religious and dress reforms shall be arrested. A group of Moslem women have recently been fined ten dollars each because they declared that condemnation of the veil and the approval of short skirts not only offends good taste, but defies the Koran. The women were threatened with imprisonment in case of a second offence.

The Presbyterian Church of Central Africa, recently formed by the union of the Church of Scotland, the United Free Church, and the Dutch Reformed Church, is to be further strengthened by the two German missions—the Moravian and the Berlin Missionary Society—that have now returned to their fields of labor.

The one thousandth symptom-free leprosy patient was recently discharged from the Lepers' Settlement at Culion, in the Philippines. Equally satisfactory results have been obtained at the Mission to Lepers Colony at Purulia, in India, where the death rate has been reduced from 25 per cent to 8 per cent.

Says *The Foreign Missionary:* "If all the Bibles that have *ever been printed* could be passed out to the human race today, there would not be *half enough* to go around, giving one to each person."

The latest religious statistics published by the Government of Japan report in that country 13 sects of Shinto, 43 of Buddhism, and alas! 40 of Christianity.

The following is the translation of a poem said to have been written a thousand years ago by a Tamil poet:—

Lord, in the darkness I wander;
Where is the light? Is there no light?
Nothing I know, but I wonder
Where is the way? Is there no way?
How may I reach Thee, I wonder?
Is there no way? Where is the way?

JUST HOME FROM CANTON

An "interview" by Dorothy P. Cushing, of our staff, with Dr. Obed S. Johnson, soon after his arrival in America from Canton via Russia. Dr. Johnson, by the way, is the first victim of the Board's retrenchment policy. His mission in South China has been closed.

WONG LEE, who runs a laundry out in Newton, is one of the happiest Chinese men in Greater Boston today. For one day, not long ago, after several customers had drifted in and out, transacting their business in a kindly but casual manner, there suddenly fell on Wong Lee's astonished ears a new greeting:

"Ni shik kwo fan mi ni?" inquired a courteous American voice.

Wong Lee lifted his head and gazed in amazement at the smiling gentleman who stood before him and spoke thus in his beloved Cantonese.

"Shik kwo loh m-koi loh," ventured Wong Lee timidly, still doubtful.

Which, being interpreted, means, in answer to the visitor's salutation of "Have you eaten your rice yet?" the polite and customary reply, "I have eaten, thank you."

Dr. Obed S. Johnson, for seventeen years a worker under the American Board of Foreign Missions in Canton, who recently returned to the United States, continued to address Wong Lee in his native tongue. The next sentence broke the ice completely. An incipient smile developed into an ear to ear grin and incredulity gave way to excited and rapid questionings, accompanied by a waving of arms, concerning China, Canton, and Sunming, Lee's home town.

"If you speak Cantonese," said Dr. Johnson, on being interviewed at his temporary headquarters at 14 Beacon Street, "you can feel practically certain of being understood if you drop into any Chinese laundry or chop suey restaurant in the United States. For in all probability at least 99 per cent of the Chinese engaged in business here in America come from South China and speak Cantonese. The students, of course, come from all parts of China. The South China people are noted for their initiative in learning and business. They are receptive to sympathtic and friendly treatment. All the Chinese are sensitive to the attitude of foreigners in their country, not necessarily because business men or others treat them unkindly, but because of a certain air of condescension which creeps in, and which sometimes prejudices the mind of the Chinese man or woman, because, like all the rest of us, they resent being looked down upon.

"The Chinese language," continued Dr. Johnson, "is intriguing but extremely difficult. During my first term of seven years I spent a large proportion of my time learning the language. You see," he added with a smile, "there are only 45,000 plus characters in the Chinese language. And to learn even a part of these is a feat of memory. No one has learned all the Chinese characters, but mastery of from 5,000 to 7,000 would give you a fair working vocabulary. It is a fascinating language because of its quaint idioms and the make-up of its characters. Many of these form word pictures.

"For example," taking up a pencil and rapidly sketching, "the word for 'brightness' is made up of the characters for 'sun' and 'moon.' The word 'scheming' is designated by the symbol for 'woman,' three of them! And the word 'splendid' by the picture of a boy and a girl; this, presumably because the idea of having a boy and girl in the family is 'splendid.' 'Catastrophe' is graphically depicted by the word signs for three wagons in a heap, and 'faith' or 'trustworthiness' by the symbol of a man standing, the symbol for word, that is, 'Man standing by his word.' "

Dr. Johnson tells the story of how, in order to encourage the old Chinese boat-women, who stand and row, with a great swaying back and forth, the slipper boats carrying passengers, and so named because of their peculiar slipper-like shape, he would sing out to them in Chinese,

"If you will supply the strength, I will supply the money, so that your lotus-pouch will grow very full."

"The 'lotus-pouch,' " explained Dr. Johnson, "is the purse these women carry. Very few foreigners know it by this title, and when it is spoken of these Chinese are much surprised. The little song always filled them with great mirth and relieved somewhat the tedium of the task.

"The Chinese, contrary to the general opinion of Western people, are preëminently a good-natured people and have a highly developed sense of humor. They love jokes, and their little 'Joke Books'—far funnier than our 'Ford Jokes'—are on sale in every city and market-place. A good method to get good service from a Chinese laborer is to tell him a funny story. Tell him the latest joke from the streets of Canton, make him show his eye-teeth in laughter, and you will have won him to your heart and service for an indefinite period of time. There are times when an appropriate Chinese slang expression carries more weight and is of greater practical value than some weighty maxim from the venerable sage, Confucius."

Another interesting fact which Dr. Johnson mentioned was that 200,000 men, women, and children live on little boats about Canton. "Here will be found father, mother, and children, aunts, uncles, and some times grandparents, with a cat, frequently a dog, and less frequently a nice fat pig.

"The cat," explained Dr. Johnson, "has a string tied around its neck for fear it will fall overboard; and the little children of the family, up to at least six or seven years of age, wear wooden blocks or

pieces of gourd-shaped wood, which serve as means of fishing them out of the water should they fall in, for though they may sink beneath the surface for a moment, the protruding piece of wood serves as a handle by which they can be pulled to safety by some watchful parent or friend. It is a common sight to see these little children, when on shore, go bobbing about on their wooden wings."

During his second term of service Dr. Johnson taught in Union Theological Seminary at Canton, a school supported by eight different missionary organizations and staffed by both Chinese and foreign teachers, who have kept the seminary up to a fine educational standard. The work there is now gradually being turned over to complete native leadership and support.

"Three years ago I came back to America for a period of study, and while taking work in the Department of Oriental Languages and Literature at the University of California, I came in close contact with the Chinese here. For over two years I worked with them along the Pacific Coast and in Western Mexico. It is estimated that there are from 8,000 to 10,000 Chinese scattered along the west coast of Mexico, and among them I found very few who did not speak Cantonese."

Questioned as to his judgment of the Chinese as citizens, Dr. Johnson replied: "As a rule, with very, very few exceptions, the Chinese make good, law-abiding citizens. You may read occasionally of some Chinese man dealing in opium or conducting gambling joints, but these are exceptions, and, of course, always get into the news. The average Chinese immigrant in America is hard-working and conscientious. There is an old saying that the word of a Chinese business man is his bond. My experience, both in China and here, has led me to believe that that proverb is literally true."

Queried about Canton, spoken of in the news as the "Bolshevik" region of China, Dr. Johnson said that there was no doubt about strong Russian leadership and influence in this section of the country. Chinese labor here, from carpenters, masons, and butchers, to fish peddlers and street cleaners, is highly organized, and the genius behind their organization comes, he feels, from Russian brains. That such leadership can make headway is not strange when one considers what the Chinese have been through in recent years, of corrupt and inefficient government.

"The Chinese people are so thoroughly tired of the old system of 'squeeze' and graft that they turn for relief to any leadership that has to offer what seems to them a way out, especially if it appears to be for the advantage of the Chinese and not to promote the interests of other countries."

"From your knowledge of the Chinese, do you think they are the type of people who would adopt the Soviet system permanently?" Dr. Johnson was asked.

"No one can properly attempt to say just what they will do," replied Dr. Johnson, "but the Chinese are a practical people, and as long as a system serves their purpose they are ready to fall in with suggestions made—but if it doesn't work, they are still practical and they will discard the unsuccessful idea. I think one must not judge as to the good or evil effects of Russian influence in South China until he sees how it works out. There is no question, if one is fair-minded, that there are certain elements in the Russian ideal that are good, and until one can see how these react in China, it is not well to try and reach an unprejudiced decision."

Acting, perhaps, on the assumption that "the longest way 'round is the shortest way home," Dr. Johnson reached the United States via Siberia and Russia. His trip included Southern Manchuria, a seven and a half days' trip on the train across Siberia, six days in Moscow and one in Leningrad, thence through Finland, Sweden, and other European centers, with a final hop across the Atlantic to Boston.

"Because of my somewhat roundabout route home, I was out of touch with the rapidly changing events in Canton for several weeks," said Dr. Johnson, "and I was interested in a map which I saw hanging on the wall of a Russian newspaper's office in Moscow. This map was of China, and showed the southern portion, way up into Shanghai, colored red, evidently to indicate the progress of the 'Red' army there.

"An interesting thing on my trip across Siberia was the custom of foraging for one's meals at the railway stations instead of eating in the dining cars, where meals were so expensive that the majority of the travelers secured their food in this rather unusual fashion. Near the main stations along the route were small stands, in some cases really pretentious buildings, also, at which were on sale, by Russian peasant women, all kinds of food, from fried fish and chicken to sweetmeats. In one of the buildings was a large tank of boiling water, supplied by the railroad, and at this the passengers were allowed to fill their cans, coffee pots, or teapots. Then they would return to the train and make their drinks. The outstanding feature of this event was the mad rush that every one made when the train stopped. No one waited upon ceremony, but dashed toward the steaming tank, can in hand. Oh, yes, I had my tea. I'm a pretty good runner, and I think I was either the third or fourth to get there."

In answer to a question as to China's much-discussed attitude toward Christianity and her anti-Christian demonstrations, Dr. Johnson said:

"It is not so much an anti-Christian movement, primarily, as an anti-religious movement. For the youth of China, especially, is questioning not alone Christianity, but all religions, Confucianism and Buddhism alike. It should be emphasized, however, that it is an anti-Christian movement, to the extent that Christianity is identified in their minds with imperialism and aggressive governments. To the Chinese these appear to go hand in hand. They are an intensely nationalist people, now developing a national character rapidly under the slogan of 'China for the Chinese.' It is a time of great testing for the Christian Church, but I am not pessimistic about

it. I believe that the Christian Church of China will rise up stronger than ever. These are trying times, but they are signs of progress.

"Because of the leaders trained in Christian schools, because of the hospitals, the institutions of mercy, and the churches, which in many cases afford the only social center where the Chinese may gather for a social time and a cup of tea, China cannot forget that *these* are also connected with Christianity. I believe Christianity will survive in China because of its fruits."

Unfortunately the Chinese students who return to China after study in America do not all bring back the best impressions of this country. Some, too, have had unfortunate experiences here. But they are all eager to help China find herself, and they are contributing toward building up a powerful national feeling. On the spot where the students were killed in Canton during the trouble last year over extra-territorial rights, there has been erected a stone tablet. On the tablet, in Chinese, is the inscription, "Remember June 23"—which makes the reader of American history recall the famous "Remember the Maine." The Chinese interest in a large army and navy, in Dr. Johnson's opinion, is not a change in the peace-loving nature of the Chinese people, but simply a means to an end into which they have been forced by observing the so-called Christian nations of the world. The Great War seemed to them sufficient proof that if they were to preserve their national unity and maintain their place in the world, they must follow the lead of the Western nations and develop their military resources.

AN APPEAL FROM THE CHURCH IN CHINA

By C. Y. CHENG

Dr. Cheng is the first to become General Secretary of the National Christian Council of China. He was elected at the recent Annual Meeting of the Council, of which he speaks in this letter to the Board. David L. T. Yui, Chairman of the Council, writes us that "no other person can compare with Dr. Cheng in qualification for this responsible position." Having, as he does, the fullest confidence of his Chinese and missionary associates, his words must carry great weight with us.

We see in China the unfortunate effects of Christianity's being introduced through so many different channels, and particularly the danger which comes from small, unrelated efforts by those who are in a number of cases unable to work harmoniously with other people. In this way the cause of Christ is hindered and our witness for him in China is obscured. On the part of the larger and older missionary societies, however, there seems to be an ever-growing recognition of the necessity for coöperative work, and this is a tendency which we Chinese Christians greatly appreciate. More and more do we wish to make it clear to our fellow countrymen that we have one Gospel to preach, that we turn to one Lord and Saviour, and that He calls us to live together in amity as brethren, members of one great family.

The church in China today is facing problems more intricate and urgent than at any previous period of its existence. The Anti-Christian Movement has concentrated attention upon some of the weaknesses of the church, both here and in other lands, and has made the association between the Christian Church and foreign countries a distinct embarrassment to those who are seeking to guide the Christian forces in this land.

Quite apart from the definite movement, there is a growing national consciousness which may easily lead to an over-emphasis on the national side as contrasted with the international, and it is increasingly difficult to see how the Christian Church can win and use all that is best in the national spirit, and at the same time maintain its universal principle. The difficulties in China, caused through unsettlement in the country, the continuance of civil war, anti-foreign agitation, and economic pressure, are sufficiently familiar to you, and I need not go into them in detail.

It is in this situation that the National Council of China is called to go forward; our recent Annual Meeting has caused me to feel a great sense of hopefulness and a growing confidence that by the Grace of God we may be able to meet even this difficult situation. "Man's extremity is still God's opportunity," and as we turned to Him in those memorable days we found that His Spirit did guide us and draw us together and fill us with fresh courage and hope. *This complex situation can yield to nothing else but the Spirit of the living Christ.* He is the one who can bring out of all the confusion and darkness a new, a beautiful, and a pure China. And we, therefore, as Chinese Christians, have confidence that if we can but be faithful to Him and follow His way more perfectly, we shall be able to bring to our country that which she needs more than anything else.

In spite of the political unrest, the attendance at the recent meeting was almost up to the average. The discussions were lively and pointed; the interest from start to finish was keen; there was a growing sense of the presence and leadership of the Holy Spirit. I think I may fairly say that never before has the devotional spirit been more evident; the devotional sessions more suitably and helpfully led;

the spirit of prayer and quiet waiting upon God more deeply permeating all our discussions. It was because of this spirit that we were able to reach a common mind in regard to the main lines of emphasis in what is now known as the *Call to all who seek Christ's Way of Life.* This Call grew out of hours spent in group discussion and the concentrated thinking of the members as a whole. It actually came into being in a little group consisting of the chairmen of various larger groups that had met for two full mornings of keen discussion. It is to be thought of not primarily as a program, although it contains specific suggestions for action, but rather as giving a new emphasis which we trust may be worked out in all the various programs of the different churches and missions. Our immediate task is to try and bring into the Councils of the churches this message and the spirit which was so manifest during our meetings.

A further and particularly striking illustration of the power of reaching a common mind is to be found in the way in which we faced the international problem. Here again, through a patient effort to understand one another, and through a steady conviction that we might be able to discover the divine will for us at this time, we came through to a resolution which was not the work of a majority which voted down a minority, but rather the agreed opinion of the Council as a whole. This resolution was for us a religious experience, giving us fresh confidence that God can lead those who trust Him, even where the most marked differences of opinion exist.

The educational problem figured largely in our discussions, and through them we were led to a deeper realization of the necessity for the Chinese Church to be related more closely to the educational work started by the missions. We also feel that it is necessary for Chinese Christians to think through again the whole purpose and method of Christian education in the light of government regulations, and the demand that we should register and thereby lose our right to have religious education as part of the required curriculum.

To me it seems clear that this Council indicates a definite advance in the *Church's undertaking responsibility for its own work,* and in the power of the Chinese Church to think together and to act together. There could be nothing more hopeful from the point of view of you, our dearly beloved brethren, than to see this development taking place from year to year. But we wish you to be assured that we still need your coöperation; in fact that such cooperation is essential to the success of this movement towards larger Chinese leadership. We have not yet nearly reached the position when we can carry forward, independently of you, the great work that has been begun through the work of the missions you represent.

We therefore pray earnestly that you may give ever more largely of your sympathy, of your thought, and of your prayer for the service of the Kingdom of God in China. We are not at the present time emphasizing the need for additional men or money, but we are seeking that those who come out be of the best—men and women prepared to see how God has moved by His Spirit in China's long past; men and women ready to take their places in this changing situation with sympathy, tact, and true Christian humility; men and women, above all, who have a living and constantly expanding personal experience of God in Christ, and who, whatever the opportunities of specific service may be, will, by their personalities, radiate the Gospel of their Lord and Saviour.

We have confidence that you will continue to support what we are trying to do through this Council.

WHAT WE WANT IN MEXICO

By ALFRED C. WRIGHT

To our hurry call for something on the present situation in Mexico, Dr. Wright sends us a Call in reply—showing the confidence that he and his associates have in the present government and the Constitution, and in the responsiveness of the people to the right kind of appeal. The situation today is to him not a deathblow, but a "glorious victory forced upon us sooner than we expected."

MEXICO is changing very rapidly. The hope of the mission has always been to start a work which eventually would be carried on entirely by the Mexicans themselves, letting the foreigners retire. What we hoped to effect in the dim future is made an immediate necessity by the Constitution and laws recently adopted. Missionaries no longer may preach, nor personally direct religious work in the country. They may, however, continue in educational and other than ministerial activities.

Instead of being the deathblow, this is really the crown of all, the glorious victory forced upon us sooner than we had expected.

So what we ask for is help to enable the Mexicans themselves to take up this new responsibility. We need

MORE NATIVE PASTORS,

MORE SCHOLARSHIPS FOR WORTHY STUDENTS,

MORE CHURCH BUILDINGS IN WHICH TO PREACH.

In Jalisco, the state for which the Guadalajara Station is responsible, with its million and a quarter of inhabitants, we have four Mexican preachers to provide for eight organized churches and twice as many outstations; there are eight cities of over ten thousand people, and in only two of these do we have preaching places. *We must have more preachers!* Each one will cost about seventy-five dollars a month.

Our schools are doing good work, and a continually increasing number is coming in of those who pay the regular rates, covering the actual cost; but these are chiefly from liberal families not connected with our churches. Very few of the church members can pay for the education of their children. Each scholarship secured gives the advantages of a liberal Christian education to some evangelical youth who, otherwise, could have no hope for it, and provides a possible future worker in our field.

A scholarship in either the boys' or the girls' school costs twenty dollars a month.

The new Constitution stipulates:—

1. That public religious services may be held only in places expressly devoted to that purpose, *i.e.*, churches.

2. That no new place of worship may be opened except with the permission of local, state, and national authorities.

3. That none but native-born Mexicans may officiate as ministers, or direct any religious service. We may no longer enter a new place, rent a hall or house, and begin public services, nor can we continue to hold services in a rented building. We must own property wherever we hold services.

We now have nine properties in this state in eight different places, in which church services are held. They range from those in Guadalajara, worth eight or ten thousand dollars, to some costing less than a hundred dollars. These are legally the property of the nation, and may be denounced and taken from us at any time that they are not used for such services.

But what are nine among the hundreds of cities, towns, and villages of the state? Our only hope of evangelizing the state is in securing property in those other places and holding services as fast as the way opens for doing so. The cost of such property will vary in different places, but an average of one thousand dollars for each new place may be made.

None of these things are included in our regular appropriations. None can be secured to any large extent on the field. Yet all are necessary for the normal development of the work.

"CLEANING UP MEXICO"

By GEORGE W. HINMAN

Dr. Hinman, of the American Missionary Association, has been making an intensive study of the Mexican question above and below the Border. He strikes a timely note in this article.

IT is commonly assumed by many Americans and frequently stated that Mexico is a "God-forsaken country." Very frequently the same people assert that we ought to go down there and "clean things up." The implication that we ought to take the place of God in this matter is characteristic of our national pride, and incidentally explains why we are coming to be the most generally disliked of all the nations of the world. We are repeating to ourselves comforting assurances of the traditional friendship with China, just as we used to comfort ourselves a few years back with assurances of our traditional friendship with Japan and with France and with Russia. But this is an iconoclastic age, and traditional friendships are being badly smashed under the blows of our expanding economic interests. Back in the first quarter of the nineteenth century there was a genuine Pan-American friendship. The countries of Central and South America, struggling for freedom from European domination, were inspired and encouraged by the success of the United States. But gradually they began to think of this country in terms of the "big stick" rather than the "big brother." Now the University of Mexico frankly recognizes Latin-American solidarity rather than a common interest with the United States by inscribing in its official seal a map of the entire Western Continent, *south of the Rio Grande.*

Over eighty years ago an American officer, looking down from the heights of Chapultepec Castle, across the beautiful valley of Mexico to where the "White Woman" and the "Smoking Mountain" tower into the sky, wrote to a friend that he looked out upon two million God-forsaken and priest-ridden people, densely ignorant and incapable of self-government. He expressed his conviction that there were only two solutions for the problem—the complete extermination of the people or an iron rule over them by American armies. This sounds like an echo of the dark ages, but only a few months ago an American, long-time resident in Mexico, said the same thing could be repeated with equal truth today.

Another American pioneer in the development of Mexico's industries, one who has consistently urged his companies to accept the Mexican laws, and who has honestly tried to help the Mexican people, feels, nevertheless, the inevitableness of American intervention and eventual domination of Mexico. He believes that this present effort of the Mexican government for control of its own natural resources and

self-determination in its domestic affairs is the last stand against the resistless force of American expansion which must inevitably sweep over the whole country south of the Rio Grande. There seemed to him only two ways to meet the situation—either to open the gates widely to "white" immigration, meaning "white" domination over the Indian population, as a permanently subject race, or else an absolute domination and control by the United States of Mexico as a subject province.

The frequency with which one hears our responsibility to aid in the aspirations of a sister nation for order and progress expressed in terms of military intervention—of course, "for her good," and because "the Mexican people are not able to govern themselves"—makes one question whether many Christians really understand the meaning of "the evangelization of the world." They still think of converting the heathen in terms of the methods of Charlemagne and Cortez. The first church in Mexico was established with the baptism of four Indian chiefs after four bloody battles with the Spaniards. Within five years thereafter five million Indians in Mexico had been converted! Apparently many good people in the United States think they could be *civilized* by the same simple method of force.

The utter lack of imagination in well-intentioned people is, as Dr. Cadman has recently pointed out, one of the greatest hindrances to individual and world progress. "Without a vision the people perish" just as truly now as in the days of the Old Testament prophets. A vision of other nations and other races, self-respecting and conscious of worth, standing with ours in a common fellowship of idealism and ambition and service would vitalize many of our programs of evangelism and community service at home and materially influence some of our foreign missionary work. It would also settle forever the question of intervention or any show of force in "cleaning up Mexico" or any other international relation.

SOME OF THE "GIANTS" OF THE BOARD'S EARLY HISTORY IN TURKEY

Left to right, front row, seated: Cyrus Hamlin, Elias Riggs, William Schauffler, Henry G. O. Dwight, William Goodell, H. J. Van Lennep.
Back row: J. W. Parsons, I. G. Bliss, D. Ladd, E. E. Bliss, A. C. Walker.

REMINISCENCES OF JAMES L. BARTON

III. CONVERSION TO EDUCATION

IT seems strange to me now, as I think of it, that in my early conception of missionary work I gave no place to schools, much less to colleges. I was much taken aback to find in Euphrates College at Harpoot several Armenian professors who had studied in Western colleges, and others who were graduates of Eastern schools; and that actual college work was carried on. Soon after I arrived I was asked to take a class of students in Shakespeare, and found that I had to do some downright hard work in preparation—the stiffest study I ever had given to English literature. I seriously questioned whether this was missionary work, and doubted the place of the college in the missionary program. It seemed to me a far cry from physics, chemistry, economics, English literature, and higher mathematics to the proper purpose of the missionary program.

In the spring after my arrival in the fall, I was out with President Wheeler visiting schools in the Harpoot plain bordering upon the Euphrates River. As we were riding on horseback side by side, he suddenly asked, "Did you know you were sent out here to be my successor in the College?" I replied, "Had I known it in advance I would yet be in America." He said, "They in Boston could not know whether you would make good with the local administration, so it was left to us here to tell you." I replied, "Then I was brought out here under false pretenses, for I applied to the Board to be a missionary and not an educator or administrator."

WHEELER, OF HARPOOT

Pioneer in the policy of self-support and education, guide and inspirer of Dr. Barton, this missionary will live in the history of Turkish missions long after his bust has crumbled into dust.

After I got where I could speak Armenian, few days passed in which a group of villagers did not come to my study with the plea, "We want a school for our girls in our village. Can't you help us?", or "We want a teacher for our boys' school." After ascertaining the local conditions, etc., I sent them to Dr. Wheeler, who would fit them out with a teacher from the college.

Wherever I went over that wide stretch of country, I found Euphrates College boys and girls teaching school, leading Endeavor Societies, preaching on Sundays, and holding all kinds of meetings in the evenings. Often a boy that did not seem to amount to much in the college turned out to be a recognized leader in some remote town. I noted the great influence the professors and teachers exerted and the high respect shown them wherever they went. I experienced the value of the training given in the college for twelve graduates whom it was my privilege to teach in the Mission Theological Seminary, and so it began to dawn upon me that this Christian College, at least in training the intellect and in the creation of character, held a paramount place in the Christian program. The tried and able leaders in the field were those who had experienced the advantages of the mission schools of higher grade.

In the earlier days of the College, before I arrived, Dr. Wheeler not only permitted no teaching of English, but announced that any student known to be taking English lessons on the sly would be summarily expelled. He declared he was not running a college to fit boys to run to America. Thomas Eff. Boyigian, later the English Consul at Diarbekir, told me that during the days of English prohibition he had an evening class of boys in English. There were also other English bootleggers. At the time of my arrival English was taught to all, even to the kindergartners, and in all of the village schools. Many of the students did come to the United States, and here became supporters of the churches among their own people, entered into commercial enterprises, became students in American schools. Except as many of these sent back money for the support of church work at their homes, the most of them were lost to the direct Christian work in their own country, although some, after taking theological training in the United States, returned and took pastorates of independent churches at home. Many became pastors of Armenian, and even of American churches in the United States, and the American Board has received tens of thousands of dollars in legacies and in direct gifts from some of these former students.

Upon my first trip down through Kurdistan I spent a Sunday at Haini with one of Dr. Hamlin's old Bebek boys, pastor of a large church in the midst of a wild people. Dr. Hamlin's portrait, much faded, hung upon the wall of his neat sitting room, and when it was known that I, too, was a pupil of that same human dynamo, we were blood brothers. I could not tell him enough about his beloved and almost worshiped teacher, then in America. The British Consul mentioned above was another Hamlin boy, also the pastor of the great college church at Harpoot, himself the trusted counsellor of all the churches. He later was called to a large church in Constantinople. When I remembered that Dr. Hamlin had to resign as a missionary of the American Board in order to build and direct Robert College, it made me feel that something in these earlier days was wrong.

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I later came to know Charles C. Tracy, President of Anatolia College at Marsovan, and saw that great group of college buildings, and met his graduates in high positions in many parts of Turkey, and tried to imagine the beginnings of that college in a little group of boys and girls huddled together in a corner of an Oriental stable, with the young missionary Tracy as teacher. Wherever graduates of these mission colleges went, they stood for better education, for honesty in business, and for sane thinking in a land paralyzed by tradition and superstition. In Ceylon, in 1901, I was surprised to discover that the outstanding leaders in the church, in the schools, and in the production of Christian literature, were men who had graduated from the mission schools prior to 1855. There was a thirty years' break when no leaders had been produced. The situation was baffling, until it was shown that in 1855 a deputation of the American Board had forbidden the teaching of English in mission schools and had ruled out higher grades. Following this action, the schools sent out a generation of students no less devoted, but whose only source of intellectual stimulus was to be found in the Tamil language.

WON TO HIGHER EDUCATION AND ENGLISH

The English language has shown itself to be a mighty civilizing and thought-provoking force to the alert and eager student of the East. It opens to him a world of information and inspiration. If the missionary or mission board regards it dangerous to encourage students and converts to independent thought, or to open before them the questions that are commanding the attention of the youth of the world, then the only safe policy to pursue is to put chief emphasis upon ignorance and keep all Western languages, and especially English, out of their reach. There was no other conviction possible to me than that higher education and the use of the English language were imperative to all mission countries and for all leaders. In no country can a strong, permanent, indigenous church be achieved without modern education, in which the English language or some other European language holds large place.

Possessed by these convictions, abundantly confirmed by observations and experiences in Japan, China, Ceylon, and India, I have put higher Christian education into my missionary creed.

Not long after I became Secretary of the Board, I heard a member of the Prudential Committee say in a meeting of the Committee that "the Committee had no right to appropriate the funds of the Board for higher education in any form and that he would consistently vote against it." As long as he was on the Committee he held that position. There is considerable argument to sustain his position. There are many contributors who are not highly educated and who might reasonably have strong convictions against such use of their gifts. Then, too, a mission board is not the best form of organization to found and conduct a college or a university in a foreign country. It has seemed to me that when a mission school reached or approached the college stage, it could well be turned over to a board of trustees created for that purpose, made up of men and women no less earnestly Christian than are those who direct mission boards, but who also are educators, and especially interested in the promotion of higher Christian education in Asiatic countries. Such a board of trustees will necessarily interest itself in securing special funds for their particular task. They will also seek for endowments. In this

MISSION PREMISES AND NEIGHBORHOOD AT THE TIME OF DR. BARTON'S ARRIVAL

way the higher educational work receives a new impulse backed by a new constituency, and the missionary board is freed from the responsibility of direction and support.

Following this line of reasoning, many of the schools originating in the American Board Missions have graduated into independence. These are in Turkey, Greece, Bulgaria, Syria, India, Ceylon, China, Japan, and other countries as truly missionary as though they were under the control of the Board, as genuinely and scientifically educational as though they had not sprung from the womb of missions.

Jaffna College, in Ceylon, is entirely under an independent board. The college is wholly self-supporting. Its President, by Constitution, must be a missionary. Its American staff is chosen by the Board at the request of the Trustees. The college has always been a leader in the work of education and of evangelism in Ceylon.

EDUCATORS, GREAT MISSIONARIES

I have always been grateful that in my earlier missionary education I was thrown into the company of Cyrus Hamlin; Crosby H. Wheeler; Charles C. Tracy, of Anatolia College; Americus Fuller, of Aintab College; George Washburn, of Robert College; Dr. Daniel Bliss, of Beirut University; the Ely sisters, of Mt. Holyoke School in Bitlis; and I was given a chance to obtain a fair perspective of the place of education in the program of making Jesus Christ known to the world, and of planting in the heart of the non-Christian nations institutions of learning which must provide the intellectual and spiritual leaders for the church, and for all forms of Christian aggression.

Viewed purely from the standpoint of evangelization, the teacher has an opportunity with his audience possessed by no other Christian worker. He has the same group day after day and month after month. In the Orient a teacher, from the very fact that he is a teacher, holds a conspicuous place in the respect and reverence of his pupils. A teacher's influence is inferior to that of no other member of society. There is no surer method of the Christian approach more effective and more permanent than that of the Christian teacher to his pupils. There is no question of the Christian character and influence of any school if its teachers are men and women of genuine Christian experience, who radiate the religion of Jesus in all their contacts with their students. The very atmosphere of the school will be Christian, and such a school will produce not only scholars, but men and women of character; and both scholarship and character are absolutely essential to the coming of the Kingdom of God.

CHRISTIAN SUCCESS A MATTER OF SPIRIT, NOT FORM

When I was in Turkey I had the idea that a school, in order to be Christian, must open with a ritual of religion, such as a reading from the Bible, possibly a hymn, and always an audible prayer. In addition to this, I believed, as did my colleagues, that there should be classes in Bible study several times a week, if not each day, and for all the pupils. This was the orthodox conception of a Christian school among pupils who were born Christians and whose parents were devoted to the Bible and the church.

Later observations have convinced me that usually these functions are liable to degenerate into a mere form and fail to create in the pupils a love for the Bible or for Christianity, and often produce contempt. I saw signs of this at times in Turkey thirty and more years ago, so that I began even then to question the wisdom of a fixed rule of that nature.

This is a practical question today because of the new educational regulations in Turkey and in China, and which we may yet be called upon to face in India, and also in view of the new awakening of a spirit of independence on the part of the youth of all countries. I am sure that a school may be made supremely Christian without a ritual of religion. Spiritual life is propagated by the contact of spirit with spirit. Life begets life in the spirit world as well as in the physical world.

DR. BLISS AND DR. WASHBURN

WAR ZONE LETTERS FROM CHINA

SHAOWU

DR. WALTER H. JUDD, SHAOWU, DECEMBER 2, 1926

"The Southerners landed here yesterday and some 4,000 have passed through or are billeted here now. They are no 'respecters of persons' and headquarters are now in our new hospital building—as yet unoccupied. Ordinary Chinese yamen not good enough!

"Their inferiority-complex with regard to the foreigner after years of being held down takes the form of getting lots of satisfaction out of doing exactly as they please with any and everything—and going out of their way to do a little browbeating and lording it over the foreigner. I'm afraid for the English missionaries, they're so rabid against all the British. It's not pleasant, but I don't blame them. I only hope they have sense enough not to go too far and get the whole world against them.

"I think there's more hope for China in these Southerners than in any other group—even if it means they take over all our property and kick us out for a few years. They'll ask us back later, and perhaps we can do more then in a year than in a century in the rôle of unwelcome intruders, as they now regard us. Yesterday the Catholic German Father tried to prevent their putting soldiers in his beautiful, just completed three-story Boys' School building. He told them the building belonged not to them, but to the Germans—whereupon they told him to pick the building up and carry it away if it was his—the ground on which it stood was China's!

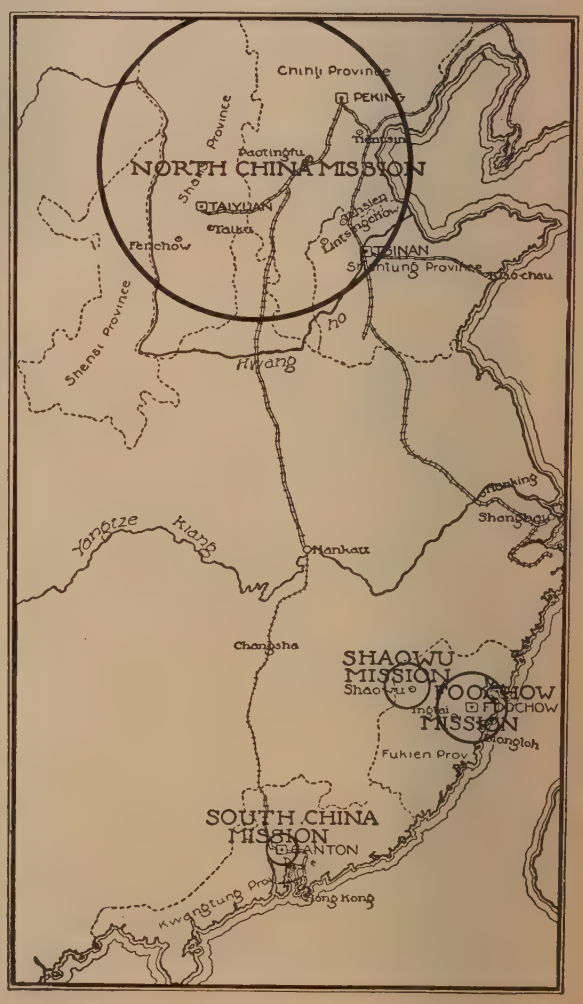
"They're great on propaganda—every one is a crusader—which, of course, accounts for their success and their willingness to keep on the march incessantly. They have just come from the fighting at Nanchang—are in rags, but have lots of ammunition and guns and are in fine spirits. They are bitterly anti-foreign—held a mass meeting in our church last night denouncing foreigners and Christians, especially Catholics and English. But they brought five patients today to be taken care of by us just the same!

"They are hard on the Christians, going right into their homes and all but forcing them to renounce their faith. They tell them they've driven out or killed every foreigner in Kwantung, and most of the Christians—and that we'll have to go too or meet the same fate. The common soldiers here are all Hunanese so far, and thoroughly believe this, hence they are more reckless than the Cantonese themselves, I imagine—who know better. They say they're moving 20,000 soldiers into Fukien, now going to Foochow, and then sweeping out the northerners and attacking Chekiang from Fukien and Kiangsi borders. I've never found one yet I couldn't make friends with, and have had no trouble at all—but some have who tried to resist them by anything but good humor and friendliness."

REV. HAROLD E. LE MAY, SHAOWU, DECEMBER 15, 1926

"On the morning of the 1st of December the southern army came into Shaowu. We had been expecting a battle, as the northern forces who were here made preparations to fight if reënforcements arrived from down river. The additional troops did not come, so during the night of November 30 the northern troops quietly left town. We had expected looting, but there was no time for them, as the southerners were too close.

"With the arrival of troops our troubles began. The soldiers were bound that they would live in our houses and in the schools. The Woman's Board fared the hardest at first. The arriving officers seeing the ladies' house, the Bible School, and the hospital, thought they would be desirable places for headquarters. They first wanted the ladies to move



out and give them the house, but finally were persuaded to be content with the Women's Bible School. This necessitated the moving of the women students into part of the ladies' house. They were bothered a great deal by soldiers until an officer put up a sign which kept them out.

"At the East Gate the soldiers tried to make us let them put soldiers in the Kellogg house and the Han Mei buildings. Each time it would seem as though we had used our last argument and they were surely going to use the buildings, when some officer would be moved to act in our favor. It has been a trying experience, as coupled with this there has been a good deal of anti-Christian and anti-foreign feeling.

"We have since found out that the cause for the anti-Christian and anti-foreign feeling came from ignorance on the part of the rank and file of soldiery, and in no small measure from a few local hotheads who were working off a grudge against the mission. The commanding officer of this division has published a statement, in which he says that Christian schools and churches and all peaceful organizations are to be protected by the Kuo Ming Tang forces.

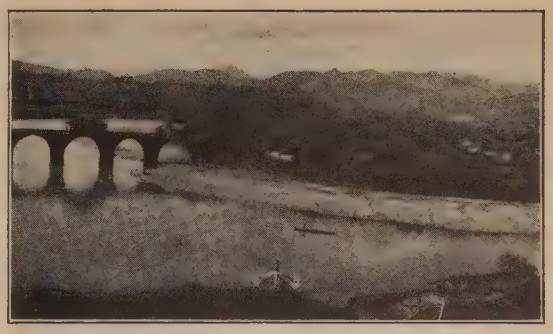
"Our purpose is to help China find Christ, and through Him come to a knowledge of their true selves. They have tried other ways and failed. Would to God that we missionaries had the power to put the Christ before them, so that they could see Him in all His fullness and not us, with our imperfections."

REV. GEORGE W. SHEPHERD, KIENNING (SHAOWU MISSION), DECEMBER 24, 1926

"On arrival here in Kienning five days ago I found your long, friendly letter of September 27 waiting for me. How little either you or I at that date thought of the impending revolution in China and its effect upon the missionaries and their work. As you have doubtless guessed, we ran right into the path of the fighting and were held up in Shanghai until late in November. We wrote to all our friends along the line which we must travel, and we were mostly advised to stay in Shanghai or go to Foochow. We knew if we went to the latter we should not get home this working year, so we decided upon Kiukiang and Kuling.

"It was quite out of the question for Mrs. Shepherd and the children to come inland at this time, and the Consul refused me permission to come alone, but without the customary passport I have gotten through all right, leaving the family at Kuling in comfortable winter quarters, not so far from the Kelloggs.

SHEPHERD'S RETURN TO CHINA CAUSES REJOICING



A VIEW OF KIENNING, SHAOWU MISSION

"The actual center of fighting has passed on down the Yangtze toward Wuhu and Nanking, but all through the captured territory the Social Revolution goes on apace. While at Kuling I met one of the leading members of the Kuomintang, and had some friendly and enlightening conversations with him for about two days, as we were living in the same house. He felt quite confident that China is able to carry through a joint Political and Social Revolution because of the superior background of the Chinese. He was fully cognizant of the possible dangers, and knew of the failures of other nations. I am under the impression that he thought Russia had made a phenomenal success. In all events he is right in assuming that China has an excellent social structure that will stand the shock of a century or two of revolutions. Most of us are not looking for any radical changes in our lifetime.

"It is, of course, certain that the Treaties will be revised, and in some instances cancelled, and China will have to build anew her international relationships, but to all intents and purposes she will be much the same old China that we have grown to love and deeply appreciate.

"As is to be expected, the young men of the nation are obsessed with the idea of military conquest, and many of the most radical talk of fighting Western nations. They are aware that even a minority may govern this vast multitude with the support of an efficient army. The officials being appointed are largely young men with modern training, and it will be interesting to see how far they will be able to control the old scholarly gentry, who down through the centuries have been the ruling class.

"Politically, this present revolution is going to leave the nation farther along the road to representative government, and, economically, it will result in giving the worker more remuneration for his day's toil. These reforms alone may be worth the holocaust of blood and destruction of which we are being eye-witnesses, but we must not fool ourselves into thinking that China is coming into her Utopia

through adopting the latest theories in social reconstruction. The wholesale adoption of any particular Russian or European form of government will not be a success in China, for the simple reason that China is not either Russia or Europe. The whole course of her history has been different, and her past will to a large extent determine her future. When China gets rid of the Feudal Lords and the Unequal Treaties, she will still have to work out her own salvation, and through much perspiration and tribulation will some day come into her own. It is during this time of reconstruction that she will need and come to appreciate the work of the missionaries.

"The friendliness of the local people in Kienning encourages us tremendously, and we are not only planning to stay here through the present unsettled conditions, but we are confidently looking forward to a whole lifetime of service amongst these desirable folk. In a month or two we shall arrange to bring Mrs. Shepherd and the children up river, and then as a station we shall be complete."

UNITED STATES CONSUL PRICE'S DISPATCH THROUGH STATE DEPARTMENT, FEBRUARY 2, 1927

"American Board of Missions at Shaowu requests you to inform headquarters, Boston, they do not wish to leave."

IN CABLEGRAM, FEBRUARY 3, 1927, FROM DR. BEARD, OF FOOCHOW

"No missionaries have left Shaowu. . . . Shaowu situation greatly improved."

FOOCHOW

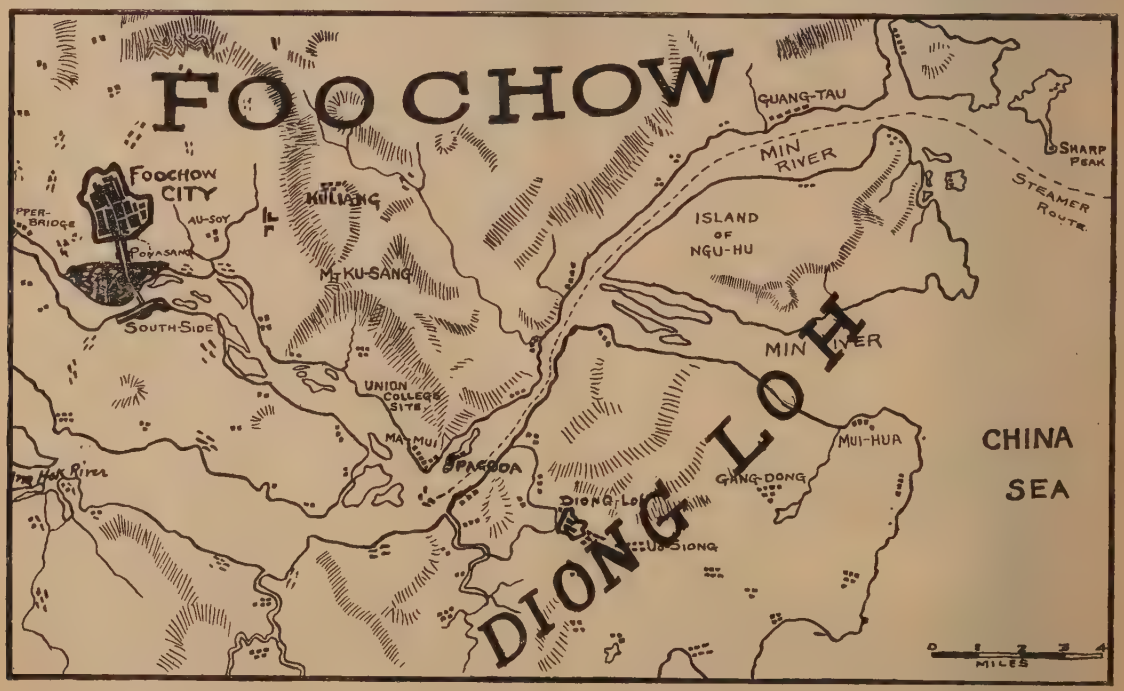
MISS ELIZABETH S. PERKINS, FOOCHOW, DECEMBER 10, 1926

"This week we have been having a political revolution. The Northern Army has evacuated and turned the city over to the Navy and the South. There was a small battle last Tuesday morning at Mamuoi, and another on the bridge at noon. By one o'clock they announced that the fighting was practically over and that the people need have no further cause for anxiety. The city was not formally turned over to the new commission government until Thursday at 10.30 P.M. Two of the girls at the mission who had spent the night with friends reported on returning the next morning that Sun Yat Sen flags were out at every shop on the streets and the city was in the hands of the South.

"I believe technically Fukien has declared her independence, but is allowing the Southern Army to enter Foochow on their way north to the next province. Just now there seems to be little rule except mob.

"I went to the city in my ricksha this afternoon to see Dr. Dyer. The streets were full of people, mostly men, and not the best class. A great many young men standing in groups waiting to see what would happen. . . .

"Many of the Chinese who live in the city fled in haste to South Side a few days before the revolution struck, and those who have relatives in the



A HELP IN TIME OF TROUBLE

This map shows Foochow City, its suburbs, Ponasang and South Side, the site of Fukien (Union) Christian University and Pagoda Anchorage, on the Min River; also Diongloh, a resident mission station. Inghok, or Ingtai, is some thirty miles up the Inghok River, at the left.

FOOCHOW CITY AND THE BRIDGE OF TEN THOUSAND AGES

country took occasion to go and pay a visit. There were rumors of mines in the hills and arson in the residential district, but nothing has happened so far. The local guards have put up the wooden gates at intervals on the streets. These are closed at night to prevent looting.

"I am trying to keep the girls and teachers off the streets as much as possible these days. The morale of the Christian schools is good. The only thing that seems a cause of anxiety is how much power this 'student army' may take to themselves.

"The fighting yesterday was across the island on the way up toward Ingtai. Eight thousand troops of General Chang were prevented from returning to Foochow (2,000 got over on the island). The Navy and the Southerners united there and they had quite a battle, fighting all day yesterday. Several villages are full of soldiers, and the people are fleeing to Foochow. More or less terror reigns in that part of the country. I am told that the streets are full of men carrying bombs and revolvers. The Southern Government is not yet established. They call themselves the Southern Army, but since there is no government, there is no authority now. The Northern Government went out and the Southern has not come."

MRS. LEONARD J. CHRISTIAN, FOOCHOW, DECEMBER 10

"Word from the Consulate says the whole situation is still very doubtful; that we are to fly American flags, paste signs on our doors, keep in our homes as much as possible; and that he has sent for an American warship to come to Foochow. We may be treating our newest recruits to all the excitement of war times. There are three wounded men in the hospital now—but most of the fighting was too far from Foochow for the soldiers to be cared for in the city. Naturally, the greatest quiet prevails—you would scarcely know that we are living in a city, for all one can hear when the click of the typewriter stops for a moment is birds and roosters and wind in the trees. A half-hour ago an airplane whirred over our heads and startled the populace out of their houses for a few moments."

MRS. LEONARD J. CHRISTIAN, FOOCHOW, DECEMBER 16, 1926

"Week before last the retreating Northern forces started pillaging and burning the villages of the plain. Something like ninety-two places are reported as destroyed by these raging hordes—about eight thousand soldiers. Deng-chio was one of the villages that suffered most loss, and our church and school property were totally destroyed. The preacher, Pastor Uong Si-le, and his family stayed as long as they possibly could, and only departed when the bullets were whizzing around them and their home had already been looted. In some places the soldiers respected church and chapel property, and Mr. Uong stayed on in the hopes that his presence would at

least save the building and furniture; but in vain.

"The forces that did the destruction surrendered quite readily to the Southern Army when it came in last Friday, and we are told that these wild men are quite tame. They surely ought to receive some sort of retribution for the wilful damage and the unnecessary terrorizing they did, killing many of the civilians and making themselves a scourge to the whole countryside.

"Pastor Uong is fine in the way he puts aside his own loss; he has been going back among the people, who are slowly returning from their hiding-places. He knows what they are up against and he is making a very remarkable agent for the relief organizations, the Chinese Red Cross, largely manned by our Christian Chinese, and the Buddhist Swastika Societies."

REV. EDWARD H. SMITH, INGHOK, WRITES, DECEMBER 15–17, 1926, AND JANUARY 5, 1927

"You will want to hear how we are getting along under the Southern Confederacy in China. The Canton troops under General Ho took Ingtai December 5. He had with him Russian advisors and an army of 20,000 men. We found them very interesting visitors and have had, through close contact, every opportunity to become acquainted! They located army headquarters in our church and Y. M. C. A., hospital and new Woman's Building, kindergarten, Boys' Academy, four buildings, and the Donaldson residence. We still have undisputed possession of our residence and Miss Waddell's Girls' School Building.

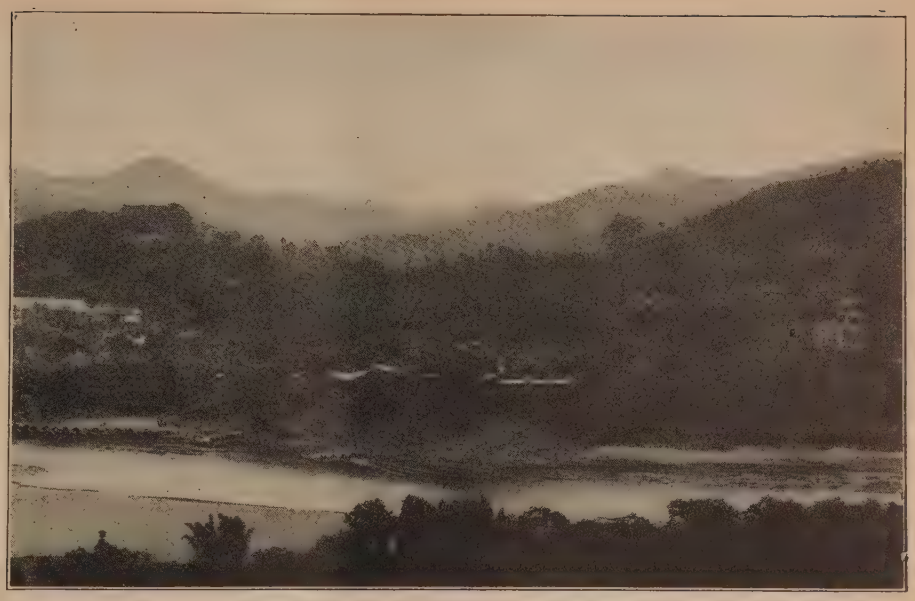
"Their arrogant assumption of autocratic power and their driving students and teachers from rooms and kitchens and homes, at once created a strong reaction, since their words were all of freedom and the liberty brought by 'The Revolution.' They insisted that we were English and imperialists, grasping and ruining China! Their ignorance of what the church stands for and is actually doing in China was so apparent that teachers and students were at once repulsed by such evidently unjust attacks. We had long talks with students from Kiu Kiang and Shanghai, graduates of Yale in China, and one doctor, graduate of Chicago Medical School. Personally they have been very courteous and gentlemanly. Mr. Rinden has been doing good service playing basket ball with these student officers and our own students and teachers. Mixing thus has been all to the good, that they might, through personal contact, learn the falsity of their position. One argument they can never answer when attacking the Christian

A CORNER OF THE GROUNDS OF FUKIEN CHRISTIAN UNIVERSITY

This is down the Min River, toward Pagoda Anchorage. It is a union missionary institution, the American missions coöperating being the Congregational and three other missions. The buildings under construction in the picture are now completed. Prof. and Mrs. Beach of the Board reside here.

Church is that Dr. Sun, the patron saint of their revolution, was all his life a Christian.

"I think we can honestly say that their attack on the morale of our Christian group has utterly failed. Whether we have been able to disarm prejudice and animosity during the ten days here remains to be seen. I feel sure we have attacked in the right way. Up to date the results more than justify the attitude. We have been thankful more than once for the amount of devolution already accomplished. Whenever trouble arose we have called the students into council, and a committee of the student union waited on the headquarters staff. Their very boast of being the representatives of the common people rises up to accuse them.



INGTAI (INGHOK) STATION, FOOCHOW MISSION

At extreme left is Community Center, including church, hospital, and Y. At right are Boys' School and mission residences

"The atmosphere of subtle opposition, of determination to make life hard and impossible for foreigners becomes more and more apparent. One army moves out of the residences and church and school only to be replaced by another. But persecution is perhaps just what we need."

JANUARY 5

"If you can forgive wiggly writing on a river sampan, we will have a little talk about things Chinese! We have lived through another storm. The Southern army advanced in huge numbers. Early in December they began to arrive and submerged our little city. They kept coming from all directions. We got rid of a few thousand, only to face the opposing army of 8,000 Peking troops that came in as prisoners of war. In the middle of the night this hungry, penniless, looting gang took possession of our Boys' School buildings, the church, Y. M. C. A., Kindergarten and Woman's School, new building; and, finally, the empty residence where the Donaldsons had lived was also taken. We did succeed in keeping them out of our home, where Mr. and Mrs. Rinden were visiting and getting initiated into missionary life in war times. Miss Waddell's home and school we also succeeded in keeping free with considerable difficulty.

"For weeks our little corner of the province became the center of interest for South China. General Ho is a nice, gentlemanly young man. He was everywhere accompanied by a Russian adviser(?), whose influence seemed to be mostly over the large group of young students who refused to submit to law or policy of the Southern forces and were a law unto themselves. It was this irresponsible group that insisted on posting anti-Christian and anti-foreign posters about the city, to the great distress and disgust of the Christian forces. These were vigorously denied by men at the head, but they seemed unable to bring pressure to bear on their camp followers.

"It should be said that we were all disposed to welcome the Southerners as the apostles of progress and freedom. Peking has stood for years of oppression, extortion, and reaction—they forfeited the respect of the new generation and the Canton group has been making earnest bids for the progressive group. But their attitude and actions turned our forces back upon the church, and their vigorous propaganda for recruits fell on deaf ears after they had insulted the Christians and imposed on church and schools. It is a curious phenomenon of Chinese chaotic conditions that the same forces embrace Russian bolshevists, the earnest Christian fundamentalist, General Feng, and his Christian Army, and the finest educated students from the universities of America and China. We entertained a doctor graduate of Chicago Medical School, another graduate of the Yale Medical School in Changsha. Which of these two forces will eventually dominate the party is problematical.

"The forces against Russian power are subtle and increasing. It seems to me the probability of Christian domination is most likely. The nationalist fad is running strong, but I think we have enough strong leaders in the church with the almost universal sympathy and coöperation of the missionary group to convince the nation it is their national

MR. SMITH (AT RIGHT, SEATED) AND THE CHINESE DIRECTORS OF THE INGTAI COMMUNITY CENTER

heritage, as well as ours, to be children of God. It was very interesting, as I sat in my study, to listen to the earnest discussion outside on the lawn—eager, educated Cantonese opponent of the imperialism and aggression which he supposed resided in the church, and the clear, intelligent refutation he met from our Christian students. We thanked God at every turn for all that devolution had accomplished.

"The men said to us, 'When we need you we will call on you. Otherwise it will be better for you not to interfere.' They handled things admirably and grew under the responsibility. We had many long, helpful, Christian conferences, and the spirit of coöperation and sympathy was built up. When it seemed that the school would have to disband, the students were, of course, much perturbed. I simply said to them, 'You are at the mercy of your own government. If it insists upon quartering troops in your school, it will, of course, force you out. You, as students, have the right to protest.' And we appointed a delegation to wait on the general and protest. (Better than all the treaties in the world.)

"Well, we parted friends when they all marched on to Foochow. Some of them had a better conception of what the American missionaries were thinking. We suffered very little physical loss. They were scrupulously careful of our mission property. And, like Paul, we saved those who were with us in the ship. We kept our morale intact. In fact, we built up solidarity, fellowship, and confidence. Margaret was unable to make the trip home, so Mrs. Smith and I went to Foochow and had a happy Christmas as guests of Dr. and Mrs. Beard. We very earnestly hope Mr. and Mrs. Rinden will come and join the station. They feel very strongly that they must have a doctor, and we hope for Dr. and Mrs. Lewis also. Very much work remains to be done. We grieve that the St. Clair family must resign. God bless you all in your helpful sympathy and coöperation."

REV. WILLIAM H. TOPPING, DIONGLOH, THE LAST OF DECEMBER

"You will have seen by the papers that we are now under the South, and that there was a few days' fighting just outside of Foochow, where probably ninety villages in our Nang-geng field were destroyed. An effort is being made now to help the refugees with food and clothing. I hear that our Ingtai church and the Donaldson house were taken over by the Southern Army, as the head-general was at Ingtai for several weeks. I have also heard that they asked for the use of the Dudley Memorial Church in Foochow.

"The sympathy of the Chinese here in Diongloh has for a long time been with the South, partly on account of the splendid Southern system of propaganda, partly because anything would be better than the old government, partly because there is idealism and fire and spirit in the Southern Army, which seems to be wholly lacking in the North. Dr. Sun Yat Sen's 'Three Principles of the People—Nationalism, Democracy, and Socialism'—is on the lips of all students and intelligentsia. It has been for a week or so the subject of the editorials of the chief Foochow newspapers; one of them explains that this is Lincoln's theory in Chinese terms."

HOUGHTON HALL, DIONGLOH

The Boys' Academy Building, given by the Church of the Redeemer, New Haven, Conn.

CABLEGRAMS FROM FOOCHOW CONTAINED THE FOLLOWING

January 17, 1927: "All are safe, Fukien, China. Robbery has occurred at our station, but not much was taken in Foochow. . . . Situation gives some cause for concern."

January 24, 1927: "Inghok workers arrived safely. Shaowu not yet arrived. Women and children all safe and well and stopping at Pagoda Anchorage. Diongloh men staying unless compelled to do otherwise. Situation improving."

January 26, 1927: "Situation has improved. We are safe and well. Misses Cushman, Perkins, Allen gone Manila."

PAGODA ANCHORAGE

Where Foochow missionaries congregated during the disturbances—within easy reach of safety by sea.

THE WHITE PAGODA, FOOCHOW

This is the same pagoda that is shown on our cover. It has presided over the premises of the American Board Compound in Foochow City since the beginning, and may it stay with us unto the end!

February 3, 1927: "Board of Managers Girls' Boarding School at Ponasang wish you to send Miss Eunice T. Thomas as soon as possible. . . . All well here."

FEBRUARY 15, 1927

"Situation is unchanged. Watching Shanghai. Mrs. Horace E. Campbell and child left here for Hongkong February 4. Mr. and Mrs. George M. Newell and children, Mr. and Mrs. F. F. Donaldson and children, Miss Bertha H. Allen leaving for America. All missionaries have left Shaowu excepting Dr. Edward L. Bliss, Dr. Walter H. Judd. (Signed) Beard."

SHANGHAI

REV. FRANK RAWLINSON, JANUARY 3, 1927

"Everything is quiet in Shanghai today. Yet ere you get this letter we may be under the Southern Government.

"The labor elements will probably cause more trouble than any other. Two problems are thus emerging for Christian institutions: registration of schools, labor demands. An increase of 50 per cent—what laborers are demanding—raises acute economic problems. We are having strikes in Shanghai. I anticipate quite general strike movements in the near future.

"By special request I have been running a Sunday morning discussion group at the Community Church along lines of appreciation of Chinese ideas. I have also led a discussion group for the staff of the N. C. C., and am to go to Nanking early in January to lead such a discussion there. To be able to promote understanding of China is surely a worth-while service during these days of upset and change."

A GLIMPSE OF THE FOREIGN CONCESSION AT SHANGHAI

At times it seems as if this would be the most critical center of the Chinese crisis, as the Chinese are determined to have no imperium in imperio.

THE MOSLEM WOMEN OF INDIA

A COMPOSITE PICTURE

THE Moslem woman of India is staunchly devoted to her faith—a faith accepted by her ancestors often at the point of the sword. Her devotion is partly to a book—the Koran. Often the copy is beautifully illuminated, always kept carefully between embroidered wrappings and set on a stand of exquisite workmanship. The Moslem woman may not be able to read this book, but she can recite many chapters from it. The Koran gives to her little comfort for the present; less hope for the future; yet the book holds a place of reverence in her heart. Greater than her devotion to the book is her loyal and ardent devotion to the Prophet. The Law Giver, Mohammed, gives woman a low place in his laws; yet is her devotion to him complete.

In every Moslem home one finds the prayer carpet, with its symbols pointing to Mecca. And every loyal Mohammedan woman has her rosary of ninety-nine beads, each of which represents an attribute of Allah. Yet when she prays, her prayer is more of a recitation than a petition. Among the upper classes purdah is observed. There is little contact with the outside world save through the servant woman, who brings back purchases from the bazaar. Yet there are the simple joys of the household—the new baby, in whose ear the *Kazi* must repeat the sacred *Kalima;* the preparation and cooking of food; the attractions of beautiful silks and jewels brought by a traveling salesman. There is unhappiness often, as is inevitable in a polygamous household. It is the spirit of rivalry and jealousy, of bickering and strife, which makes Moslem homes so sad.

In well-to-do families the women suffer from the miseries of genteel leisure because of their seclusion and limited interests. Their illiteracy record is startling, for only one-half of 1 per cent can read, and only 8 per cent of Moslem men. The traditional Islamic prejudice against women's education is hard to overcome—especially while the men are so far behind the other communities in India—but we do find girls in our mission schools and in the colleges, especially in North India. The Women's Christian College of Madras received its first Moslem student last year—a young woman of royal blood who comes from the Straits Settlement.

A FELLOW STUDENT'S VIEW

The education of Mohammedan girls has taken a big step forward in North India during the last ten years. In 1914 there was only one resident Mohammedan girl in this college; a few were day scholars. But when I first came to Isabella Thoburn College the number of resident students varied from eight to ten. Now there are a score or so of them. Last year a Mohammedan girl was elected Senior Student.

Excepting one, we held these girls in great respect and admiration. They appeared so strong-minded and of such steady character, and they carried themselves with great dignity. Their general intelligence and good work in the classes made it easy for the professors and students to be cordial to them. Last year one of these girls won first prize for an essay, the prize being fifty rupees.

These young women broke their seclusion when they came to college. They went about with the others as freely as the Christian students. Of course no one could tell the difference, for they, too, wear saris. But no sooner did they arrive at their home town than they had to cover their faces to save their families from the neighbors' gossip and the fear that no one in their community would marry them. A Moslem girl, who graduated with me and then took her M.A. at Lucknow University, went to London in 1925 for postgraduate work in History. She dropped her Gosha (seclusion) as soon as she stepped on board the ship.

Education, I think, purifies their religion and their ways of living. They do not, now, like to be called "Mohammedans," but "Moslems," because they say that they are not the worshipers of Mohammed as the Christians are of Christ. Mohammed to them is only a prophet and not a God. During their life at the college I observed that even though they were a small minority, they never forgot their religious observances. Every evening at sunset they faced "West," towards Mecca and Medina, and said their prayers. They kept their festivals in a quiet way.

They always attended our Scripture classes. But, in my opinion, they did it more because they desired to be better arguers in general and teachers of their own religion, than with any special interest in Christianity.

GRACE JIVANANDHAM.

IN THE HOMES WITH THE BIBLE-WOMEN

We see no Mohammedan women in the streets of Madura, as they never leave their homes except for very infrequent emergencies, and then usually in a well-curtained cart. One day I asked Mariambi, our mission Bible-woman, to take me to call on some of her pupils. We walked through many a dusty street and dirty lane, and stopped before a dingy, whitewashed house, with a group of Mohammedan men on the front steps. We passed in through a door, curtained from the street with gunny-sacking.

Just inside all the dinginess stopped, and much of the heat. We went through a narrow passage into a shady courtyard with cool verandas on two sides. Several children and women were waiting. Soon a beautiful woman came out with a rose-wreath in her hands to garland me, and two limes and a tray of fruit and sweets to present. Then she sat down on the mat beside Mariambi and began to read her lesson. She had freshly washed her

hands before touching her Bible, as the Mohammedans always do before opening their own holy book. So she took it out of its special cloth bag and began reading fluently in Hindustani, from the back of the book towards the front, and from right to left of the lines of print. I know no Hindustani, but I could recognize a few words that have found their way into Tamil, and the names of Old Testament characters, and I enjoyed watching her animated face and gestures.

In the midst of the reading her beautiful daughter-in-law, of perhaps twenty years, entered. All laughed, because she had taken the occasion of my visit to dress up in her best finery. But her dark eyes sparkled with pleasure at my evident admiration, and she sat down with a glance that said, "In your country, even, are there any more handsome than I?"

All around the outer circle of her ears was a drooping fringe of tiny gold tassels. In her nose were sparkling diamonds and rubies to contend with her eyes for brightness. Her lovely features were delicate and refined, her hair and eyes darkly contrasting with her clear olive complexion. Around her neck were a half-dozen delicately carved gold necklaces, and on her arms and ankles colored and gold bracelets. Her dress was a sari of dark-red and blue, plentifully embroidered in gold. Her lips were touched with a black lipstick, just inside, after a fashion among Mohammedan women.

MARIAMBI'S MOTHER

The Bible-woman who has suffered persecution for her faith.

I glanced up at a fine-looking young man who was standing by a pillar and he said proudly, in English, "She is my wife, and *she* is my mother!" I didn't blame him for his pride. The next time I noticed him he was sitting on a bench at one side and listening with high appreciation to the story his mother was telling in Tamil, so that I could understand it.

Then the young wife read from the primer and recited a Bible verse and learned another, and the conversation became general while they told me how they had started studying long ago in their family, that the mother had her first lessons with the mother of this Bible-woman. She had read the Bible all her life, and just now had brought one of her very own, with large print, so that she could see easily through her new gold-rimmed glasses. Said her son, "It is an obsession with her to read and study, and my wife is going to do so, too." If only such people could be won to Christ, what might they not do in His service for their own community!

There must be some ten thousand followers of Islam in Madura, descendants of the Mohammedan garrison that kept the old walled city. Though many are poor, they are a proud people, who look down on the low-caste Hindus about them, and persecute and expel any who would dare to leave their community to follow the Jesus Way. But the mother of Mariambi came out from among them, suffered persecution and homelessness, and even danger to life, to follow Him and teach others. There was great opposition when she first visited their homes in Madura, so she had to go only when the men were away at work. The missionaries helped and encouraged her and taught her little daughter Mariambi, who has now taken her mother's place. She has sixty pupils, so many she can go to each only once a week. And they cannot leave their houses to gather in classes. We have no other Bible-woman who knows Hindustani, and there are many more Mohammedan women and girls who would like to learn to read the Bible. For they do like to read the Bible, and to learn verses and hymns even, but they will not pray in the name of Jesus.

The work among the Moslem women has been slow and discouraging if you count the number of converts, but wonderfully rewarding if you count the new interest and joy in the hearts of these lonely women, hidden away from the world in their purdah homes and bound by their strict religious rules and customs. We are looking into the future for the fruitage of their faith and our work, and leaving the results with God.

HARRIET WYMAN WILDER.

IN AHMEDNAGAR

Our mission hospitals all over India treat many Mohammedan patients, and this medical work opens the way for visits of our Bible-women. Practically every Moslem home which is open to Bible-women in Ahmednagar was made possible through the Women's Hospital. When those of the upper classes come to the hospital they are covered with a white *burkha* from head to foot, with only drawn-work "peek holes" for the eyes, and if they can afford it, they travel in a *tanga* or wagon covered with a sheet, to protect them from the public gaze. Some time ago a Mohammedan patient came to the dispensary and sent word she wanted me to examine her. But when I appeared, to my astonishment, she turned her back on me. And whichever way I tried to go she would not let me see her face. The assistant and the nurse assured her that I was a woman, not a man. After a while she cautiously peered back and saw that it was really so. Then she was all smiles and apologies and we proceeded with the business in hand.

RUTH HUME, M.D.

A DOCTOR'S CONTACTS IN BOMBAY

In places like Bombay there are quite a number of educated Mohammedan women whose mothers knew the value of education; their husbands are lawyers or judges or merchants or solicitors. They can and do take part in educational activities and

COMING

Mohammedan man bringing his wife to Ahmednagar Mission Hospital

civic duties. A few women have traveled in foreign countries. They are an ornament to their community and are doing much to lift up the poor and unfortunate. I might say that there is no polygamy among these families.

A certain Moslem potentate's wife, a highly educated woman, who had lived with her husband in love and harmony for well-nigh a quarter of a century, refused to be his wife any longer when he married another woman because the first one had no issue and he needed a son to succeed him. (This woman had studied in a mission school.) Usually Moslem potentates have a large harem attached to their palace, and the outlook for the members of the harem is gloomy in every way. They feel that they are prisoners in a cage for life.

I have had much to do with those who belong to the sect called Bohras. These are converts to Islam from Hinduism and are mostly merchants. They can well be compared with "Friends" in England and America. Polygamy is rarely seen among them. They have no vices, such as drinking, smoking, or eating opium. They do not patronize the theater, or employ nautch girls at their weddings. Very often they suffer wrong at the hands of others rather than do them wrong. In addressing others they say "sister" or "brother" or "uncle." They prefer to settle quarrels among themselves rather than go to court. Their daughters are educated in Arabic so they can read the Koran. Whether they understand it or not is another question. Among them the women also say prayers five times daily and attend the mosques, where separate quarters are provided for them.

I have had many a patient from the Zhulies or weavers—most of them being of the poorer classes, where polygamy and poverty go hand in hand. A man may have three wives, each occupying a room in a separate *chawl* (tenement). He roughly provides the main necessaries of life, such as rent of the room, rice, wheat, also clothes on festival days, some *ghie* and firewood. They, by their hard work, must furnish vegetables, meat, oil for cooking as well as for the lamp, and such luxuries as sugar, milk, etc. Some may keep a goat in the hallway, which gives them milk, and, once or twice a year, they may have the chance of selling little kids. Some keep fowls in a basket hanging by the window, which takes the chickens down in the morning to find their food on the road. The basket is let down at noon to bring up the hen for laying the egg, and all fowls come up in the same way at night.

These women may earn a living by so-called "sweated labor"; they make heavy silk tape for men's coats or ordinary good tape on a device made of cardboard, or they may get things ready for weaving. Some are employed in the mills.

I found many of the children suffering from rickets. Infant mortality is very great among the Mohammedans, especially among the very poor, who live in such unhealthy surroundings and in ill-ventilated homes. The thick purdah at the door, the chickens and the goats, the smoke of the kitchen—all help to foul the air of the room.

Mass education and maternity homes for the poor, visiting nurses, and public health centers will do much to improve conditions. Child welfare workers are much needed, and the Christian women, who are leaders in this work, have been able to secure the coöperation of the women of other faiths.

GURUBAI KARMARKAR, M.D.

GOING

Same woman without her "burkha"

THE TAJ MAHAL

"O Shah Jehan, what a dream!"

By AMOS NIVEN WILDER[1]

A white imagination spun of dream
Hallowed by old mortalities and losses;
Foam of enchantment on the somber stream
Of years, with their vicissitudes and crosses;

White lotus on the Sacred River; bud
Blown on the Jumna of the course of man,
To set his candeurs o'er the weltering flood,
And guard his dreams beyond his little span;

Satellite of the moon, whose lambent glances
Snow its expanding cupolas from far;
Station of light in night's obscure expanses,
And correspondent of each distant star.

All day the velvet-throated cuckoo's lay
Had rung in plenitude of peace around
The cypress precincts, and the perroquet
Had tossed on boughs within the holy ground,

Until the night dissolved the crystal fane
Under the flush of evening to a mist,
An exhalation of immaculate pain,
Of grief and beauty met in ideal tryst.

And now before eve's latest glow is spent
The moonlight blanches domes and lawns and sands;
And o'er the night-charred grove this monument
For the world's tribulation whitely stands,

A meet memorial for the race when we
Have passed, a mausoleum for mankind,
Brightening and darkening ever, silently,
When all our outcries have been left behind;

Focusing all heaven's fires upon its face
Through earth's diurnal revolutions bare;
Witnessing to the tenderness and grace
That lifts above our ravages so rare,

So lovely a memorial, and laves
Our havocs with so ineffable a balm,
Crowns with sidereal flame our sorry graves,
And trances our blasphemings in such calm.

[1] Author of "Battle Retrospect and Other Poems." Yale Press. Pastor, Congregational Church, North Conway, N. H.

THE BOOKSHELF

Chinese Culture and Christianity. By James Livingstone Stewart. New York: Fleming H. Revell Company. Pp. 316, including index. Price, $2.50.

This is a review of China's religious and related systems from the Christian standpoint. The author, well known for his tale of adventure in Western China, "The Laughing Buddha," is Professor of Philosophy and Comparative Religion in West China Union University, Chengtu, Szechwan. The substance of these studies was given in lecture form to students of the Language School at Chengtu, and, more recently, to the China group in the Canadian School of Missions at Toronto.

The themes handled include Animism and Transmigration, Primitive Psychology, Ancestor Worship, Physics, Physicology and Fung-Shui, Taoism, Confucianism, Buddhism, Islam and Recent Culture Contacts. Thus are traced the various native and foreign factors that have gone into the construction of great China's culture.

For those who are studying Mohammedanism right now, the chapter on Islam in China will be of special interest, though many will be surprised to learn that even after so many centuries of contact the "Chinese is inclined to view the follower of Islam as alien, aggressive, and unreliable." If this most recently "imported strain" has been "least assimilated" and "has the least influence" of all, why should we be discouraged if now and then there are demonstrations against the Church as a foreign institution, or as a "subtle means of stealing away China's ancient culture"?

As for Bolshevism and the like, the author cannot believe that it will eventually win out in China, though it seems to be making big inroads at present. Patriotism, Nationalism, is the new positive culture affecting China today, and this is a "new and hopeful thing in the land."

Three or four dominating ideas are struggling in China for their very souls today: Militarism, Com-

munism, Materialism, and Christianity; and appalled by this challenge, the author feels constrained to send forth the appeal to a New International: "Christian Workers of the World, arise! Is China, this great fourth of the race, to be maddened by Militarism, plunging the peoples again some day into another awful shambles? Is she to be captured by Communism, and join the campaign for class hatred, class warfare, direct action, international ill-will? Is she to be dominated in thought and life by Materialism, with its atheism, its fatalism, its endless series of nothings going nowhere? Or is she, constrained by the spirit of Christ, to be part of one vast family under a common Father, and go forth to study, to serve, to sacrifice? Let us study China. Let us serve her. Let us sacrifice for her sons. Let us share with her our choicest Christian culture."

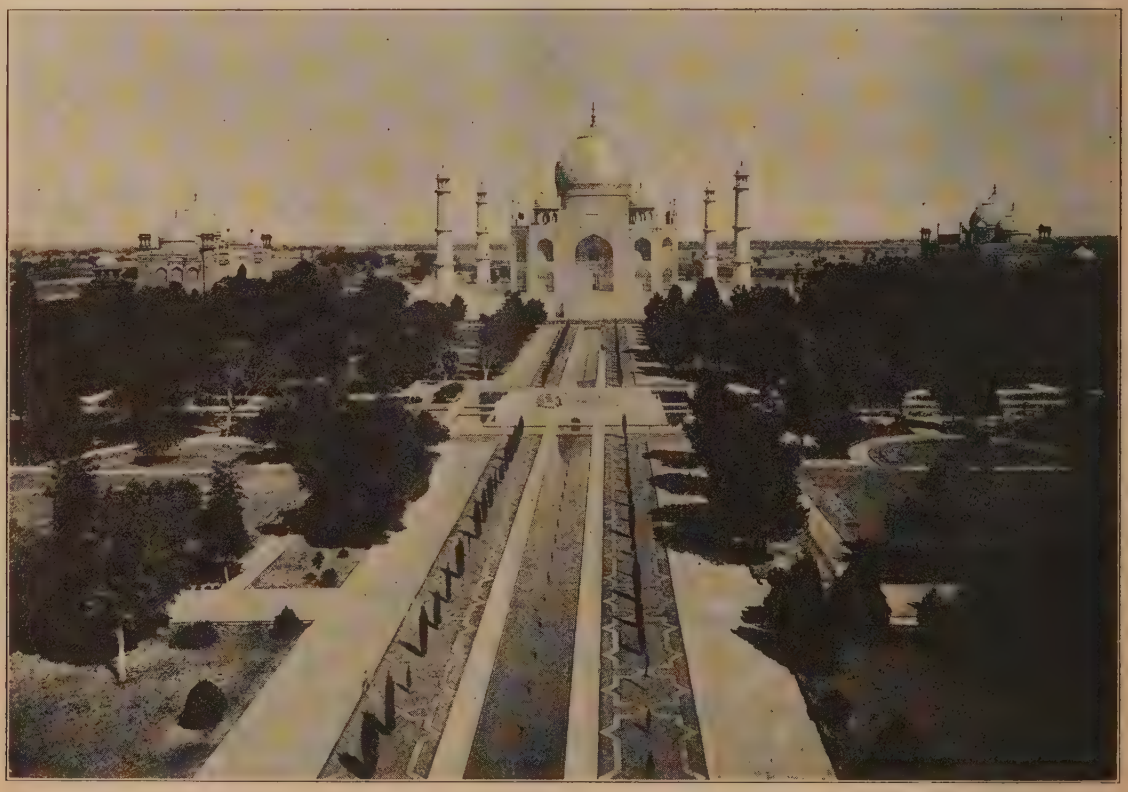
Andrew Murray and His Message. By Rev. William Douglas, B.A. New York: Fleming H. Revell Company. Pp. 334. Price, $1.75 net.

The author, aided by the daughters of Dr. Murray, seeks to tell as simply as possible the wonderful way in which God brought out in this man of iron will, of strong personality, of gifts for leadership and government possessed by few, the gentleness and humility of Christ, so that he became loved and trusted as a true shepherd of souls by thousands who never saw his face nor heard his voice.

To those of us who used to read Andrew Murray's devotional books—"With Christ in the School of Prayer," and "Abide in Christ"—this book will recall some very powerful impressions made upon us at a malleable age. The book helps us recall the saint's insistence upon the ministry of intercession, the attainability of holiness, the necessity of Pentecostal power. We read again his "four essentials in prayer," and the power of a life of intercession.

In the chapter "Andrew Murray's Prayer Life," we find some notes that we could well spiritually use today: "What a power lay hidden for thousands of years in water: the power of steam! What an influence it exerts today! So there lie hidden in the Church of Christ powers that are not used. The Spirit of God can teach us to make use of some of them; but He must first give us some conception of the present unsatisfactory state of the Church. He must give us insight into what is possible with Him, the Almighty One. Above all, He must show us what is the calling of the Church, and then He can by His spirit teach us how to reach the higher state."

To Andrew Murray prayer was not only permissible, but it was also positively indispensable. To him, united, persistent prayer was the only way to bring back Pentecost to the Church.



Shah-Jehan, a Moslem ruler of North India early in the 17th century, loved his wife so deeply that when she died he expressed his devotion to her memory in this "dream of marble"—the finest and most beautiful mausoleum in the world. We are told that Shah-Jehan always rested where he could see the sunset over this tomb of his beloved, and that finally he was laid next her in death. Has such devotion ever been surpassed in Christian circles?

THE HOME BASE

Projects

Some states are very actively at work on their Project lists, gathering information about their own designated objects and offering items of varying sizes to associations or churches. Other states have not yet moved in the matter. Ohio has printed its list in a convenient form and has an active Project Committee. Superintendent Stearns, of New Hampshire, has sent us a detailed list, showing how many churches are interested in specific missionaries and fields. This state has started a monthly news bulletin about its Projects. New York has subdivided its entire list among its associations. Massachusetts is promoting the plan vigorously. Wisconsin is seriously tackling the educational end, which is most important, for missionary education must be pushed before we can pluck the fruits of interest and financial returns. The Commission on Missions has printed a fine leaflet, prepared by Miss Seabury, showing in detail what a Project may mean to the local church. It is so full of practical points that it has both inspirational and educational values. We believe it will convert to the Project Plan those who are now lukewarm or doubtful. The Boards will carry a stock of these leaflets; so will the Commission on Missions and the state offices.

The Leaders in Council

The Midwinter Meetings in Chicago increase in importance each year. The presence of all the State Superintendents, the Commission on Missions, the officers of the National Societies, and a strong representation of leading laymen and pastors, makes this a vital week. Every phase of denominational policy is thoroughly discussed. The plans of promotion for the presentation of the missionary relation to the churches are here closely reviewed and are adapted to meet the needs of the various states.

The Survey Committee, after earnest consideration of the needs of the various societies, could determine upon only one situation that justified a change in the relative percentages of the societies. The new State Societies of women, combining the interests of Home and Foreign Missions in the one organization, will place within the states much of the expense of gathering money that has heretofore been borne by the Woman's Boards and Unions. Consequently about 1½ per cent increase was given to the share of the states, and the American Board lost one-quarter of 1 per cent, so that our figure for 1928 stands at an even 37 per cent.

Again the conviction was deepened that the financial solution is not in an adjustment of percentages, but in the increased interest of the whole denomination in the whole task. Under Dr. C. C. Merrill's leadership the emphasis in future years will be placed, not on any new device or plan of promotion, but upon leading people to see that the whole missionary task must be carried on with renewed spiritual emphasis if Christianity is to be preserved even in America.

A fine spirit of loyalty and of coöperation between the state leaders and the societies was in evidence. Chicago always presents a situation filled with possible friction points. But increasingly the spirit of loyal devotion obliterates every difference, and emphasizes the common plans and principles of our coöperation.

Great interest centered in the discussion of workable plans for the merger of Home Boards. Next month a diagram will show how eleven Boards are to become two Boards, thereby coördinating their work through a joint commission.

News of Women's State Organizations

According to latest reports, the women of thirty-three states have already united their Home and Foreign interests in a single State Society for Women's Work, and seven others are on the way towards such a society. Northern California was the pioneer in perfecting such an organization about five years ago. Southern California followed after an interval, and the other Pacific States now have union societies, with the exception of Oregon, which will complete its organization this coming spring. With the exception of two or three, the Interior States have formed union societies. In the Atlantic States, Massachusetts and Maine have organized and merged the women's work. New York State has prepared a constitution and by-laws to submit at the spring meeting. New Hampshire and New Jersey are pretty well along with plans, and the matter is under consideration in other states. As a rule, the name adopted is "The Congregational Woman's Missionary Society of —— (name of special state)." Colorado women have taken the name "State Society for Christian Work," thus eliminating the word missionary. Maine women have chosen "Missionary Council of the Congregational Churches of Maine," and the new by-laws state as its object: "To enlist by means of intensive education the interest and systematic support of our Congregational men, women, young people, and children in the entire program of our denomination." It will be noted that any individual is eligible to membership, regardless of sex.

From Our Chicago Correspondent

The last weeks of 1926 were crowded with events for the Woman's Board of Missions of the Interior. The Executive Board met weekly for the transaction of business, especially to discuss the details made necessary by the merger. While all administrative work will be carried on by the American Board, the W. B. M. I., in order to safeguard its trust funds and to receive legacies, continues its corporate entity. Thirty women are the trustees of this holding company, the President of which is Mrs. J. H. Moore, and the Treasurer, Miss Elizabeth J. Hurlbut.

On the last day of the old year an Upper Room at 19 South La Salle Street, Chicago, was crowded with earnest, representative women. It was the last Friday meeting of the Woman's Board of Missions of the Interior. Mrs. George M. Clark, third President of the Board, presided. Dr. C. C. Merrill, Promotional Secretary of the Commission on Missions, urged upon the women the same loyalty to the whole enterprise that had characterized the work for women and children. All who attended were Mrs. Clark's guests at a dainty buffet luncheon, followed by a delightful social hour.

Mrs. L. O. Lee was with us on this occasion, just before leaving on the afternoon train for Boston to take up her new work as one of the Foreign Secretaries of the American Board. An ovation to her was one feature of a December Executive Committee meeting. Many words of appreciation were voiced, and in the name of the Committee and the Staff at the Rooms, she was presented with a beautiful bag containing a generous check, to help in the expense of moving to Boston. F. B. P.

W. B. M. Funds

In line with the action taken by its sister Boards, the Woman's Board of Missions retains its charter, but has become a holding company to care for funds which cannot be passed on to the American Board, and to receive legacies. Such funds total $425,740. (Those which could legally be transferred amounted to $484,028.) This continuing Board has forty-five corporate members, elected January 6. Its officers are: President, Mrs. Walter Fitch; Vice-President, Mrs. W. H. Medlicott; Clerk, Mrs. E. A. Harvey; Treasurer, Mr. Frederick A. Gaskins; Assistant Treasurer, Miss S. Emma Keith.

Illinois Women Organize

That Illinois missionary women were ready for a union organization, and enthusiastic over it, was evidenced by the numbers who crowded Carpenter Chapel of New First Congregational Church, January 20. They met to complete a merger of the Illinois Branch of the W. B. M. I., founded in 1877, and the Illinois Woman's Home Missionary Union, founded in 1889. Mrs. E. A. Osbornson was elected temporary chairman; Mrs. William Shewry, temporary scribe. The report of the Constitution Committee was read and, after discussion, adopted as amended. The following officers of the Congregational Woman's Missionary Society of Illinois were then elected: President, Mrs. George R. Wilson; Vice-Presidents, Mrs. George H. Schneider, Mrs. Walter A. Morgan, Mrs. H. D. Clark; Recording Secretary, Mrs. John A. Falconer; Corresponding Secretary, Miss Cora Barnard; Treasurer, Miss Elizabeth J. Hurlbut.

Dr. Walter A. Morgan, pastor of New First Church, gave the charge to the officers, and Rev. Walter Spooner, Acting Superintendent of Illinois Conference, offered the prayer of consecration. During the luncheon, at which Dr. Potter, Mrs. Ranney, Mrs. Updike, and other friends from the East were guests, Mrs. John L. Sherk, toastmistress, presented a clever and enjoyable program entitled "The 1927 Fashion Show." The new garment, with its elimination of the "waste" line, was pronounced just right.

The Congregational Woman's Missionary Society of Illinois convened in the afternoon, with Mrs. Wilson in the chair. Miss Miriam Woodberry, with her gift of vivid word pictures, used the story of the children of Ellis Island to show some problems, and the contribution to be made by all races, in the bringing in of the Kingdom of God. Dr. Potter spoke in happy vein of the double wedding, the first consummated January 1 in the union of the Woman's Boards with the American Board, and of the rich dower brought in, not only in money, but in the things of the spirit; then of the second wedding, this union of the Home and Foreign forces in the state now to face together, in a spirit of coöperation, the one great task. When the benediction was pronounced, all felt they had had a share in an historic meeting.

Progress and Problems in Massachusetts

Massachusetts women, who united in a State Missionary Society in November, are grappling with some problems peculiar to this state. Massachusetts has so many Congregational churches, and they have been so intensively cultivated that it had fourteen Branches of the W. B. M., and a corresponding number of Home Missionary Alliances. Their strength is indicated by the fact that, together, they raised last year, for women's work, over $200,000. Now that the state merger is completed, the smaller groups are getting together, and gradually merging their interests in district organizations, following, as far as possible, the lines of Associations. An office is maintained at 14 Beacon Street, Boston, and the work requires two Executive Secretaries—Mrs. Mabel S. Badger and Mrs. Mary R. Carver—together with a part-time worker for Young People, Mrs. Manley F. Allbright. A printed bulletin is published monthly, and a public meeting is held on the first Friday of each month in Pilgrim Hall, Congregational House, and is being largely attended.

Woman's Board of Missions of the Interior

RECEIPTS AVAILABLE FOR REGULAR WORK SINCE OCTOBER 18, 1926

	Apportionment Churches and Auxiliaries	Non-App. Thank-Offering and L. M.	Individual Gifts	Miscellaneous	Interest from Funds	Total
1926	$39,552.60	$2,037.44	$198.95	$10.00	$1,122.12	$42,921.11
1927	38,795.99	3,910.53	446.00	12,275.47	1,847.09	57,275.08
Gain		$1,873.09	$247.05	$12,265.47	$724.97	$14,353.97
Loss	$756.61					

It is a great pleasure for the Woman's Board of Missions of the Interior to publish a table for the last quarter of 1926, which shows a gain over last year's giving in every column except apportionment from churches and auxiliaries. There the difference between this report and last year's is only $756.61, which is easily accounted for by the fact that several of the churches paid up the full 1926 apportionment before the close of our year.

When the books closed, October 18, 1926, there was a deficit of $26,000, although we had practically depleted our Conservation Fund in trying to close the year with no debt. It is with gratitude, therefore, we report the fact that at the time of the merger, the W. B. M. I. was free from debt, and had a small sum to put back into the Conservation Fund. It transferred to the American Board trust funds amounting to $252,338.

Woman's Board of Missions

RECEIPTS FOR REGULAR WORK AND BUILDINGS

Three Months, October 18, 1926—January 31, 1927

	From Branches			From Other Sources	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	Totals
	For Regular Work	For Buildings	Total				
1926	$73,140.21	$2,881.26	$76,021.47	$3,105.36	$20,646.41	$5,371.53	$105,144.77
1927	81,506.07	3,336.86	84,842.93	3,313.48	16,931.19	8,466.52	113,554.12
Gain	$8,365.86	$455.60	$8,821.46	$208.12		$3,094.99	$8,409.35
Loss					$3,715.22		

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of January, 1927				For Calendar Year from February 1, 1926 to January 31, 1927			
	1927	1926	Increase	Decrease	1927	1926	Increase	Decrease
A. B.	$226,245.00	$204,340.00	$21,905.00		$763,448.00	$763,006.00	$442.00	
W. B. M.	49,705.00	46,557.00	3,148.00		291,564.00	282,963.00	8,601.00	
W. B. M. I.	23,696.00	21,791.00	1,905.00		165,935.00	163,935.00	2,000.00	
W. B. M. P.	10,037.00	8,220.00	1,817.00		28,441.00	34,851.00		$6,410.00
C. E. S.	45,711.00	42,230.00	3,481.00		45,711.00	42,230.00	3,481.00	
C. B. Society	66,787.00	56,162.00	10,625.00		187,148.00	174,238.00	12,910.00	
C. H. M. S.	80,014.00	63,832.00	16,182.00		212,144.00	205,551.00	6,593.00	
A. M. A.	104,420.00	101,242.00	3,178.00		286,193.00	313,938.00		27,745.00
C. S. S. E. S.	19,287.00	18,267.00	1,020.00		62,394.00	63,138.00		744.00
C. B. M. R.	28,558.00	20,773.00	7,785.00		91,135.00	81,911.00	9,224.00	
Annuity Fund	13,031.00	7,780.00	5,251.00		35,212.00	25,442.00	9,770.00	
Foundation	22,166.00	20,738.00	1,428.00		26,174.00	26,235.00		61.00
Totals	$689,657.00	$611,932.00	$77,725.00		$2,195,499.00	$2,177,438.00	$53,021.00	$34,960.00

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.

The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

THE WALKER MISSIONARY HOME DEDICATES

On Saturday, February 5, two new houses were dedicated at the Walker Home for Missionaries' Children in Auburndale, Mass. One of these, to be called the "Harding House," is the old Harding homestead renovated and made into duplex apartments; the other, which at present must go nameless, is an attractive cottage connected with the "House" by a covered porch. Both are within a moment's walk from the "Home," the "Cottage," and the "Lodge," the other buildings of the plant. The estate upon which they stand was acquired from Lasell Seminary last year. It adjoins the main property of the Home. Originally the Harding House was the home of Mrs. Eliza Walker, who founded the Home that bears her name.

The dedicatory services were led by Rev. Carl M. Gates, of Wellesley Hills, who represented the Prudential Committee of the Board. The Trustees, James L. Barton, Harold B. Belcher, and Walter Fitch, were present, as were many missionaries, secretaries, and other special friends of the Home. The "House Swarming" was in charge of the following Board of Managers of the Home: Mrs. James L. Barton, President; Mrs. George A. Hall and Mrs. Frank F. Davidson, Vice-Presidents; Miss Phœbe P. Edwards, Secretary; Mrs. D. Brewer Eddy, Treasurer; Mrs. Enoch F. Bell, Mrs. Thomas Chalmers, Mrs. Walter Fitch, Mrs. Frank W. Stearns, Miss Annie C. Strong, Miss Margaret G. Wilder, and Mrs. Charles L. Ziegler.

MISS ANNIE E. NOURSE

Miss Annie E. Nourse, for nearly twenty years Secretary of Literature and Recording Secretary for the Woman's Board of Missions of the Interior, died suddenly in Chicago on January 21.

Intensely interested in missions, she was most conscientious in all her work. She made it a point herself to know the materials she handled, and she took peculiar pleasure in finding just the right helps for those who came to her desk.

She also knew personally many of the women working in branch or local society, and counted them all friends.

When last May the Regional Committee for the Middle West, anticipating the unification of the Mission Boards, took over the handling of the missionary literature in Chicago, Miss Nourse went with her beloved work, and became Secretary of Literature for the Regional Committee. Although she had not been strong for several years, the end came suddenly, as she sat down for a few minutes' rest beside the desk of a colleague. Quite literally, she closed her eyes, and opened them "to find it heaven."

CHINESE CHRISTIANS MADE OF GOOD STUFF

What William Stelle, of North China, wrote last fall after the battles for Peking will be generally true wherever the Civil War strikes:—

"In the midst of China's internecine war, still raging, our twenty-eight churches are throbbing with courage and love. Service is joyously rendered and hope burns bright. In the atmosphere of friendliness the Gospel is preached. Pray for us, for the coming of God's Kingdom here and now."

HIS LORDSHIP PLEASES

The reception yesterday of the Lord Bishop of London was "a sight such as I have never seen before," writes Rev. George M. Rowland, of Tokoshi, Hiratsuka, Tokyo, Japan. "Wonderful ecclesiasticism, together with a wonderful Gospel simplicity —good deliverance by 'My Lord,'" adds Mr. Rowland.

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MISSIONARY PERSONALIA

DR. FRED F. GOODSELL, during his furlough year, has been giving a two-hour-a-week course in Islam and the Moslem World at the Pacific School of Religion, and a public series of lectures on the Earl Foundation in Berkeley, for which he chose the general subject of Islam in the Twentieth Century. In addition, he met over 125 speaking engagements during the last five months of 1926. At the close of his last series of lectures, the honorary degree of Doctor of Divinity was conferred upon him by the Pacific School of Religion.

ON MISS HELEN DIZNEY'S arrival at Taiku, on her return from furlough, she found the whole compound of people, doctors, nurses, foreigners, Chinese, out in front of the hospital ready to welcome her. As she neared the hospital Dr. Hemingway, standing in the middle of the road, waved his hand, and immediately the firecrackers, a string six or eight feet long, and containing at least 5,000, began to crack. She jumped out of the Ford, and was soon greeting her friends, young and old. It was a boisterous and hearty welcome back.

DR. HORATIO B. NEWELL tells his many friends that his address is now 3 of No. 50, Higashi Shiken-Cho, Seoul, Korea.

REV. EDWARD B. HASKELL, D.D., of Samokov, has been awarded the "Order of Civil Merit, 4th degree," by the Bulgarian Government. This decoration was accompanied by the King's Decree, and a cordial letter from the Minister of Education, saying that it was given in appreciation of Dr. Haskell's thirty-five years' labor for the Bulgarian people. The important thing, to Mr. Haskell, is the evidence that at last a non-Protestant government in Bulgaria understands that the object for which the American Board Mission has been laboring these years past is the uplift of the Bulgarians.

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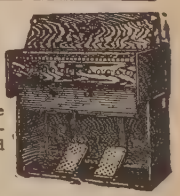

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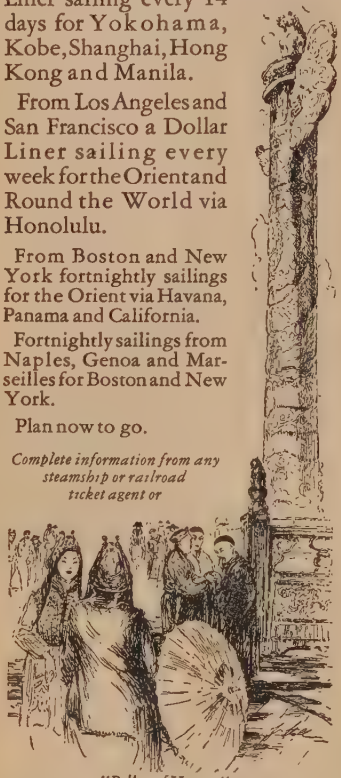

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The engagement is announced of MISS LINDA GOODSELL, daughter of Rev. and Mrs. Fred F. Goodsell, to Everett Blake, a senior in the Pacific School of Religion, who hopes to go to Turkey as a missionary before long.

MISS GRACE MCCONNAUGHEY was welcomed back to Fenchow, first, by groups all along the road, and on the next day, by welcome meetings. Speeches were made, and the bugle and drum corps of the primary school and the fife corps of the Bible School and the choirs of the Girls' and the Boys' Schools expressed their appreciation in characteristic ways. Scenes like these convince one that the missionaries are truly ambassadors of peace and good will.

The influence of Christian missions upon Moslem women will be studied by Mr. and Mrs. Franklin Warner, of White Plains, N. Y., who leave Saturday, February 12, on a two months' Mediterranean cruise. Mrs. Warner is Vice-President of the American Board, and Mr. Warner is a member of the Prudential Committee of the American Board, Treasurer of the National Council of Congregational Churches, and Chairman of the Committee on Missions of the Congregational Commission on Men's Work, as well as trustee of several mission colleges. While on the cruise, the Warners will visit Algiers, where the Methodists have work; Egypt, where there are twelve American mission societies; Palestine, where five American mission societies, including the Congregational, are working; and Turkey and Greece, where the American Board work is especially strong.

The welcome accorded MRS. CLARA BRIDGMAN on her return to Africa quite overwhelmed her. After their arrival in Johannesburg, she and Miss Cowles, in company with Rev. Harwood Catlin, interviewed twenty or more of the leading men of the city with regard to the memorial hospital. Everywhere they met with a cordial response, and with help. Dr. Bridgman's name was a key to open every door. Two pieces of land were offered for a site: one was near Miss Weir's Sunday school; the other is part of the ground given by Mr. Howard Pine, which is to be named the Bridgman Memorial Field. The mission has approved of a Hospital Board consisting of missionaries of all the principal denominations, representatives of the Municipality, Chamber of Mines, Provincial Council, and business men of various welfare associations; and the project has been enthusiastically received. The need of a hospital proves greater even than Dr. and Mrs. Bridgman had supposed.

MISS SYLVIA EDDY has a staff of five nurses assisting her in the American Hospital at Talas. Dr. Charles C. Clark has a clinic each morning, and patients come from a large number of villages. The X-ray machine is the only one in the province.

MISS HARRIET M. BROWN, who has been working in the Girls' School at Aleppo the past year, after two years of teaching in Capron Hall School, Madura, is coming home this summer. She will join Dr. and Mrs. John X. Miller, of Madura, in Jerusalem, and they will travel home together, after visiting stations in Turkey.

MISS IVY E. CRAIG is glad to be among her young people again. School closed at Mount Silinda with a class of twenty-three graduating. The Native Commissioner at Chippinga was much interested in Kamba Simango and called three meetings for him to address; 2,000 gathered at the Mount Silinda meeting, and 500 at Chikore.

DR. WALTER H. JUDD was welcomed to Shaowu by the Christian Church at a dinner given in the new hospital building. All the most prominent local Chinese were invited without regard to church connections, several Mohammedans among them. A number of addresses recounted what Dr. Judd had done, what schools he had attended, what hospital service he had rendered. Then came the plans for the hospital buildings, and the work they were expected to do. The head military officer made a good address. There were about a hundred at the tables. We print a letter from Dr. Judd elsewhere in this number on the military occupation of Shaowu.

DR. DWIGHT W. LEARNED expects to finish his work on his Commentaries at the same time he completes his eightieth year, in October, 1928. Christmas, 1926, was gladdened for him by the receipt of the first volume of the new Commentaries, the volume on the "Synoptic Gospels," a beautifully printed book of a thousand pages. A new edition of his "Church History" has also just come from the press in Japan.

DR. and MRS. KINNEAR, arriving from Foochow in Honolulu the first of January, on their way to America, are spending the winter there, as they have a son connected with the university. The doctor is described as rather worn and weary.

REV. CLARENCE A. NEFF is studying the history of the Far East in Leland Stanford University during the winter quarter.

REV. FRANK C. LAUBACH will sail for the United States, on April 1, on the S.S. *Trier* of the North German Lloyd Line; he will visit the Holy Land and Egypt on his way home.

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THE CHRONICLE

ARRIVALS ON THE FIELD

September 29. In Tientsin, *en route* to Fenchow, Miss Grace E. McConnaughey, returning to the North China Mission.

October 12. In Tientsin, *en route* to Tunghsien, Miss Helen Dizney, returning to the North China Mission.

November 21. In Tientsin, Miss Viva B. Searles, joining the North China Mission.

SAILINGS FOR THE FIELD

February 12. From New York, Mrs. Columbus C. Fuller and Miss Fannie Ellener, returning to the Rhodesia Mission.

ARRIVALS FROM THE FIELD

December 7. In New York, Miss Flora K. Heebner, of Taiku, China.

January 11. In New York, Rev. and Mrs. Willis P. Elwood, of Dindigul, South India, and Miss Anna Clarke, of Adams, Natal, South Africa.

February 4. In New York, Mrs. Albert J. Hicks, of Adams, Natal, South Africa.

BIRTHS

January 28. In Wheaton, Ill., a son, Paul Herman, to Rev. and Mrs. Paul E. Nilson, of Talas, Turkey.

DEATHS

December 5. In Long Beach, Cal., Mrs. Lenora (Barr) Albrecht, aged 68 years, formerly of the Japan Mission, and widow of the late Rev. Dr. George Eugene Albrecht, of Doshisha.

January 16. In Mattapoisett, Mass., by accident, Mrs. George B. Richards, aged 64 years. (See page 120.)

January 18. At sea, *en route* to America, Albert J. Hicks, aged 41 years, of the Zulu Mission.

January 21. In Chicago, Miss Annie E. Nourse, Literature and Recording Secretary of the W. B. M. I. (See page 114.)

ALBERT J. HICKS

Mr. Hicks was appointed June 3, 1919, and reached the field, with his wife, Grace Spafford Hicks, in March, 1920. He was a graduate of Mt. Hermon and Massachusetts Agricultural College, and was a member of the Federated Church of Wilbraham, Mass. His chief work as a missionary was in the Agricultural Department of Amanzimtoti, at Adams, Natal, South Africa. Invalided home, through a nervous breakdown, he has paid the price that many have to pay for missionary service abroad.

We remember the impression this young man made upon the audience in Park Street Church, Boston, on the eve of his departure for the field. We quote from an eye-witness:—

I sat at the Farewell Service in Park Street Church the night of the Candidates' Conference, when the Hicks family were starting for Africa, along with some fifty-six other candidates, for various fields. We in the gallery represented young people's groups from all over Greater Boston, and I sat beside a young Christian Endeavor boy, some sixteen or seventeen years old. We listened while a little group of rather set, dignified young people—teachers, preachers, doctors, and nurses came forward, one by one, to talk of their plans and hopes. Those little three-minute speeches were pretty much of the preaching and teaching fashion, and the young man beside me got a little nervous and bored with the dignity of it all.

Suddenly there stepped forward a tall, red-haired young man, with a personality as vivid as his hair, and with a real spark in his eye. It was Hicks.

"Well," said he, "I feel like a wheelbarrow in an automobile parade. I'm a Cow College man. I haven't all this theological training and education of some of the rest. I am going out to Africa to show people how to be good farmers and live healthy lives, and through that means I want to show them Jesus Christ and bring them nearer to Him."

The young man beside me sat up quite alert and at attention, with a broad smile on his face and a most interested eye. Suddenly, at the close,

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he dug his elbow into my ribs, "Say," he said to me, "you wouldn't exactly call that chap a missionary, would you?"

"Yes," I said. "Why not?"

"W-e-l-l," he said, "I always thought a missionary was a—was a — Oh, you know what I always thought—something different."

And so we talked about it, he and I. "Do you mean to tell me," he said, finally, "that I could get training along my own line and still help show Christ to other people, like this chap?"

"Yes," I said, "you certainly could."

"Whew!" he said. "That fellow is certainly a new one on me!"

I saw the light of a new purpose and a new inspiration in his eye as he said it, and I realized that perhaps there might be set right then the fire of a new missionary enthusiasm, kindled by young Hicks and his purpose for Africa and Christ. I shall never forget the impression Albert Hicks made on me that night, as on my next-door neighbor—an impression of abounding life and enthusiasm and contagious Christian vitality.

MRS. J. K. GREENE

Few missionaries have had a richer or more varied experience than Mrs. Greene, who died at San Diego, Cal., January 10, 1927, at the age of seventy-five. Her memory is cherished by many, both in Japan and in Turkey. Mathilde Meyer was born in Ripon, Wis., October 31, 1852. She was educated in the college at that place. After studying modern languages in Europe, she taught them in the academy at Jacksonville, Ill., until 1887, when she went to Japan under appointment of the American Board. For six years she had success as a teacher; first, with young men at Sendai, then at the Doshisha Girls' School at Kyoto.

Returning to America on furlough, she met and married Dr. J. K. Greene, who had been for many years a missionary in Turkey, and

Concluded on page 120

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ALL through the year the Education Department of the Board has been receiving wonderful boxes for various missionaries. One of the great needs met freely during the past year has been that of surgical dressings. Some of you will be interested in this new S.O.S. call. It is typical of many of our hospitals, though it expresses an emergency in one of them. They never get too many. Correspond with the Handwork Department if you are interested in this form of service.

I am sending you an S.O.S., since Gertrude Kellogg is working night and day and is unable to write herself. I wish you could have gone over to the hospital with me this afternoon. We are in the midst of one of our heavy, strenuous times that come sometimes to a mission hospital. Such a tragedy we have had this week! Dr. Watson, you know, came back from furlough eager to do public health work. He has been getting a wonderful start this fall among the city people, and has been especially happy over the interest the official class has been showing. A few weeks ago, because of an epidemic of diphtheria, the hospital inoculated hundreds of folks from the city. Things were going beautifully until the third dose, and something evidently was wrong with that (it came from Peking, from a very good government hospital). As a result, some forty people in the city have been very ill, and there have been two deaths in the families of officials. The doctors and nurses have been keeping vigil night and day, some of them taking care of those who are in the hospital, and the others going among the homes to do all they can there. It is a terrible tragedy, and we are sure it will take years to overcome the fear of inoculating that will surely come out of it.

But I must go back to my S.O.S. and tell you what your part in all this is. The supply of dressings and gauze is being used just as fast as the things can be made up. Many of the patients have had to have their arms lanced as a result of the faulty serum. It means that one wonders how long the dressings can last. And so Miss Kellogg's plea! We need more dressings—dressings of any kind and every sort, or big pieces of gauze.

A phone call has just come from G. Kellogg asking me to add a plea for pajamas. Any kind—flannel or cotton. She's desperate for them. There are eighty-four patients in the hospital tonight—all in pajamas, so you see how many we can use.

The letter is from Mrs. Paul Reynolds, Fenchow, Shansi, China, and the hospital is the one in Fenchow of which Dr. Watson is the fine head, and Gertrude Kellogg the nurse.

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THE CHRONICLE

Concluded from page 118

returned with him to Constantinople in 1895. In 1910 he rounded out fifty-one years of service on the foreign field. They then settled in Oberlin, Ohio. After his death in 1927, Mrs. Greene made her home in San Diego. Besides five stepsons, she leaves a son, Dr. Theodore M. Greene, of the Department of Philosophy in Princeton University.

MARY L. RICHARDS

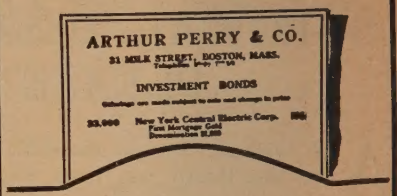
January 16. In Mattapoisett, Mass., by an accident, Mary L., wife of George L. Richards, M.D., of Fall River, in the sixty-fourth year of her age.

The news of Mrs. Richards' passing will bring sorrow and a sense of loss to friends all round the world. A director of the W. B. M. since 1914, her interest in missions began in her girlhood and increased with her years. With her husband she had twice visited the Far East, on one occasion going far into Central China to see the missions there; while their longer stay in India, where the doctor gave his specialist's knowledge and skill to some of the mission hospitals, made her acquainted with members of the India missions. In 1919 Dr. and Mrs. Richards went into Turkey with the Near East Relief expeditions, and there, as everywhere else, Mrs. Richards' gifts as friend and homemaker helped many homesick, overworked nurses, doctors, and missionaries to keep their poise and carry on. In America, one of her greatest pleasures was to show hospitality to missionary guests in her own home.

Mrs. Richards was a generous contributor of money to the Woman's Board of Missions, and her death makes available a fund of approximately $13,000, to be called the Ellen C. Pratt Fund, in memory of her foster mother, for twenty-five years an officer of that Board.

FOR THE LEPERS OF INDIA

The Leper Hospital at Manamadura, South India, has fourteen wards and one dispensary building. There are 200 patients, and a waiting list of seventy-five. During the last six months five cases have been discharged as arrested. This disease, which has been dreaded down through the ages, is slowly, but surely, yielding to medical science. A young person or an adult with otherwise good constitution has an encouraging chance of throwing off the disease. Exercise, good food, and contentment are strong allies of the medicine, and so the workers at the hospital in Manamadura encourage gardening, athletics, and other forms of recreation.



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2. The Forward March of the Zulus, revised 1926	62 slides	Secretary Patton and others
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All above lectures were revised in 1925 and 1926. Many new slides have been added.

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